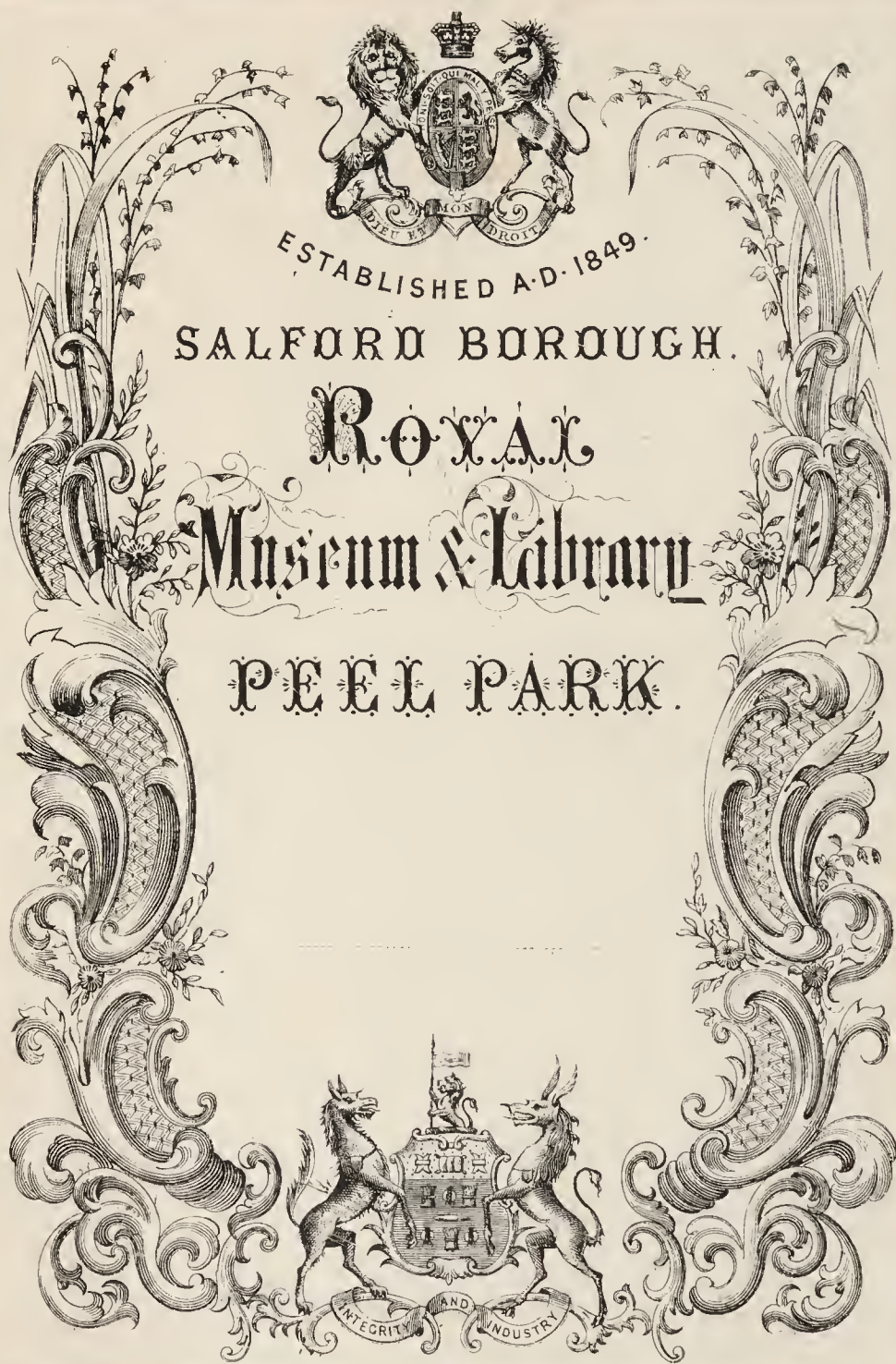






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THE  
PROGRESS OF HOMŒOPATHY:

A Series of Papers,

ILLUSTRATIVE OF

THE POSITION AND PROSPECTS

OF

MEDICAL SCIENCE.



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PUBLISHED UNDER THE SUPERINTENDENCE OF THE ENGLISH  
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## PREFACE.

THE first Work of the English Homœopathic Association was published last year, and in less than twelve months from the date of its issue, the entire Edition was exhausted. The Committee thus encouraged to proceed in their efforts, have now to submit to the Members of the Association, and to the public, a second annual volume. The previous Work gave a popular view of the principle, theory, and practice of Homœopathy, and it is the present object of the Committee to furnish, by availing themselves of the contributions of numerous writers, an exposition of the most interesting points connected with the progress and applications of the system.





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THE  
PROGRESS OF HOMŒOPATHY.

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ADDRESS

DELIVERED AT THE ANNUAL GENERAL MEETING OF THE ENGLISH  
HOMŒOPATHIC ASSOCIATION, JUNE 9, 1846.

BY M. B. SAMPSON.

It is impossible to address the first public meeting ever held for the advancement of Homœopathy without recognizing the importance of the event, and as there is no truer maxim than that we should begin nothing of which we have not well considered the end, it would be unwise to let the present opportunity pass without coming to a clear understanding amongst ourselves, not only of the magnitude of the task upon which we have entered, and of the difficulties by which it is beset, but also, as to our own fitness to undertake it, both as regards adequacy of means and determination of purpose, and the consequent probabilities of success.

With regard to the magnitude of our task, it will readily be seen that it is far greater than almost any other that could be attempted—certainly, that it is inferior to none. In endeavouring to change the

medical faith of the world, we enter upon a proceeding which, in case of success, must not only affect the duration of life of every civilized human being, and lessen or increase the amount of mere personal suffering, but which must also modify, during the period of each man's existence, his powers of action and his consequent capacity for usefulness. Any improvement in medicine must be accompanied, in proportion to its extent, by a like improvement in the moral world. We know the dependence of the mind, not only on the health of its immediate instrument, the brain, but also on the health of the entire frame; and consequently, as it would be out of the question to look for a healthy and vigorous progress either in art, science, morality, or religion, from a people amongst whom disease holds sway, it is not too much to assert that the power of mitigating physical pain, inestimable as it seems, forms only a subordinate part of the beneficent aim of those who seek to propagate what they sincerely believe to be a true and efficient method of combating disease.

Taking this view of the importance of the healing art, and recognizing the new doctrine which it is the object of this Association to promote as furnishing the only scientific basis upon which that art can rest, it is needless to say more regarding the dignity of our aim. We believe that Homœopathy sets forth the one grand principle of cure, and that, as there are no exceptions to the laws of nature, every attempt to act in opposition to that principle must lead to injury

and disappointment. We, believe, also, that the want of faith in physic, now so universally felt by medical men as to lead them, on all sides, to express doubts of the expediency of its administration, arises from their non-recognition of the Homœopathic law, and not from the circumstance to which they, themselves, seem disposed to refer it; namely, that Providence, while it has placed man in conditions in which he is liable to disease, has omitted to provide efficient remedies by which disease may be overcome. We regard it as our duty to reprove this despairing cry that medicine can do nothing; to subvert, as far as our influence may extend, the system of practice, if system it can be called, which after centuries of experience has led to so deplorable a conclusion, and by diffusing a knowledge of the facts and arguments that warrant a nobler and more cheering view, to induce men to rebel against the gloomy prejudices of the old-school physicians, and to insist that these gentlemen, before handing them over, as a matter of course, to die, shall condescend to test the new doctrine by experiment, even though it may involve the disagreeable result of disturbing the pride of old opinions.

But the difficulties that beset us in this attempt must be fairly recognized—at least, if we would hope to overcome them. The first consists in the innate dislike which all men feel towards changing any views that have once taken possession of them. Men get attached to their opinions, just as they get at-



tached to a house,—it may be very inconvenient and old-fashioned, but if they have lived in it a long while, they would rather not be forced to move; and if it threaten to tumble about their heads they would see what they could do to patch it up, sooner than be driven to that extremity. In like manner, although they may have no objection to new opinions, merely as opinions, and may even feel that if the new and the old were both presented to them side by side for the first time, they would be likely to adopt the new, yet as these cannot now be received without displacing the others, and as this process of ejection would involve a great disturbance, they are glad to catch at any excuse to put it off, and to close their ears to those troublesome persons who insist upon an opposite course.

If, therefore, we had nothing else to contend with, we should find sufficient labour in making head against the universal dislike to change; but in the case of Homœopathy, this forms but a small part of our difficulties. The general public are not committed against that system, except so far as they are committed against everything that is new, and they would feel that in recognizing it to-morrow, supposing they could so far emancipate themselves from the chains of habit, the effort would require no exercise of humility. But this is not the case with the members of the medical profession. In Great Britain we have, probably, twenty or thirty thousand practitioners, (2000 in London alone) who pride themselves on

their professional knowledge, and from whom a confession that they have been administering medicines all their lives, in total ignorance of the law by which the operation of medicines is governed, would involve an amount of candour never to be expected, except from that small minority who feel confidence enough in their own powers to know that they can afford to acknowledge themselves in the wrong. Among this body, therefore, no rapid conversion can be looked for, and the fact of this non-conversion must naturally increase the stubbornness of the public. It is plain enough that medical men are, for the most part, by the circumstances of education, best qualified to form a judgment of the matter at issue, and it should also be plain that, even in a worldly sense, it would be for their interest that Homœopathy should prove true; since, of course, by their services being rendered more effective, the demand for those services would be increased. But it is more trying to exercise humility than any other virtue, and a voluntary descent from the dignity of a scientific reputation is perhaps the hardest lesson humility can teach. The public, however, lose sight of this, and observing that a much larger proportion of conversions take place among their own body than among the profession, and that where medical knowledge is most supposed to abound, there Homœopathy is least popular, they infer that some fatal objections must exist in the medical mind, sufficient, if they were once openly stated, to sweep the doctrine to the winds.



And while we thus observe that medical men are stimulated to oppose any reform of their practice, by pride, the most unconquerable motive that can affect the mind, we must also recognize that their prejudices, more than the prejudices of any other body, are capable of exerting an influence on the public. The respect and regard bestowed on the members of the medical profession are such as are witnessed in no other instance. For power and activity of mind, for liberality and benevolence—qualities trained by the necessity for constant observation, and by the daily habit of thinking of others more than of themselves—they stand universally distinguished. What wonder, then, that they should be regarded with veneration—that being conversant with experiment, and familiar with the vast stores of knowledge heaped up by the labours of their predecessors—a knowledge which unfolds not only the structure of the frame, but the ordinary conditions essential to the performance of almost every function of life, as well as the progress and probable termination of disease, so that sometimes to a year, a month, even a day, or an hour, they will prophesy the changes to be looked for, fixing, even while the patient appears still vigorous, the very mode and moment of dissolution—they should be looked upon as almost infallible; and that in addition to all this knowledge of the structure and the changes of our frame, credit should be given to them for a power which they vainly endeavour to attain, and the absence of which, amongst

themselves, they invariably deplore, of pronouncing the best method by which the evils that afflict us may be mitigated or removed.

In almost every family in the kingdom, then, the medical man is looked up to with affection and respect as a friend and an adviser—not merely on strictly medical points, but on worldly affairs, for none are so well acquainted with human character. Now, against the prejudice of such a body, it would seem at first sight almost vain even for truth itself to attempt to struggle—and that this prejudice is universal, may be judged from the fact that, through one of their most widely circulated journals, they have declared a determination that nothing shall ever induce them to examine the evidences of Homœopathy. But although it is proper that we should not blind ourselves to this formidable obstacle, we shall find upon examination, that it is not so serious as it appears. It is true that the dislike to Homœopathy is universal, and that in further proof of this, it may be mentioned as a singular fact, that although some of the medical journals, complaining of the way in which the Homœopaths are constantly brought into notice, have recommended that they should be treated with silent contempt, scarcely a week passes in which the system is not attacked, and in which the journals that recommend silent contempt are not louder in their vituperations than all the rest. Yet this opposition, so great in appearance, is nothing in reality, and strange as it may sound, despite all we hear



about Homœopathy being a fraud and its disciples dupes, it may be stated with literal truth, that the system is not, never has been, and, if we may judge of the future by the past, never will be, opposed by the general body of medical men. This is a curious assertion, for it seems contrary to our daily experience, but it is nevertheless capable of proof; and since there can be no doubt that if we could but convince the public of its truth, more than half our difficulties would vanish, it may be well for us to pause a moment to ascertain the grounds on which it is made.

It is one of the most pleasing circumstances connected with the pursuit of truth, that the moment we get hold of any sound principle, we find that it brings into harmony all things that come within its sphere; so that, however different may be the field of observation of its respective disciples, and however much the various facts they may collect may seem at first sight to contradict each other, they have only to be brought into the common focus of the light thus obtained, and all things at once grow clear. A different fate attends the advocates of error; and while we say that all truth is in harmony—that no one fact can contradict another fact—we may with no less confidence assert, that in error no agreement is to be found, and that there never yet was a falsehood that did not contradict its neighbour.

Keeping this idea before them, all that the disciples of truth have to do in dealing with their oppo-



nents is, to observe the way in which these parties contradict themselves ; so that, by bringing these contradictions together, just as we would bring together an acid and an alkali, we may save all trouble of argument, and produce a neutral and very harmless mixture. Now, when we are told that the medical mind is against us, let us resort to this test—let us, in order to get at what the medical mind really has to say for itself, not content ourselves with taking individual opinions, but fairly collect the sentiments of the general body ; let us bring the several opinions of these philosophers into juxtaposition, and see what will be the result. If we find anything like the unanimity we have a right to demand, it will be a bad sign for our cause, and we must either be prepared to reply or to surrender ; but this will not be the case—we shall observe simply a great effervescence, an alarming amount of noise and vapour, and then, upon looking at the residuum, nothing but a tasteless salt, which an infant might swallow without danger.

To begin with the beginning. The first charge brought against us is, that the very founder of our system was a rogue and an impostor. “ We would give Hahnemann his choice (said the *Lancet*, on the 28th of March, 1846,) of being a knave, a fool, or a madman.” Now, as the *Lancet* is greatly patronized by the profession, we might fancy that here, on one point at least, we had ascertained the state of the medical mind ; but the medical mind is not so

easily to be laid hold of. At the very time that the Editor of the *Lancet* was thus disagreeably convulsed at the contemplation of Hahnemann's folly or depravity, Dr. Forbes, the physician to her Majesty's Household, and Editor of the *British and Foreign Medical Review*, took upon himself to assert that "Hahnemann was undoubtedly a man of genius and a scholar, a man of indefatigable industry, of undaunted energy; and that, in the history of medicine, his name will appear in the same list with the greatest founders of systems and theories,—unsurpassed by few in the originality and ingenuity of his views; superior to most in having substantiated and carried out his doctrines into actual and most extensive practice." Again, passing from Hahnemann to his disciples, the *Dublin Medical Press*, also a work of large circulation, and in high favour with the profession, asserts, that "any man who turns Homœopathist takes his place at once as a liar, a cheat, and a swindler." This seems pretty plain, but we must not rely that even here we have got hold of the medical mind; for although the *Dublin Medical Press* may be a great authority, we have, on the other side, the statement of Dr. Andrew Combe, one of the physicians in ordinary to the Queen, made only a month back, that the facts and principles of Homœopathy are expressly entitled to attention, on the ground that they are brought forward by "men of experience, skill, and integrity, who can have no motive for deceit." Thus far, therefore, we do not arrive at



any clear ideas ; but setting aside this conflict about respectability, and turning to the question of doctrine, let us see whether we shall get on more steadily. First of all, the Medical Gazette says, that “ facts and experiments ” in favour of Homœopathy are worth nothing, since reason, of itself, is sufficient to show the absurdity of the system ;—then comes Dr. Forbes, who states that facts and experiments are the only things that are worth anything, and that it is by these that Homœopathy must stand or fall. Others again, affirm, that the doses of the Homœopaths are absolutely powerless ; while Dr. Wood, of Edinburgh, maintains that they are sometimes so powerful, that an instance has been known of their destroying life in the course of two or three hours. Others say, that the effect attributed to the medicines arises from the imagination, and this view, again, is jostled by the assertion that, reason about the medicines as you may, it is next to impossible to imagine that there is anything in them. Another person (Mr. Wakley) asserts, that the reason why Homœopathy should be put down consists in the fact, that people who resort to it in acute cases may die through the want of active measures (his idea of active measures consisting in bleeding and purging) ; while, on the other hand, Dr. Laycock contends that this abstinence from active measures forms the very reason why the Homœopaths, in acute cases, achieve so many remarkable cures ; and finally, while Dr. Forbes, who, in addition to his other distinctions,

was Editor of the Medical Cyclopædia, denounces the Homœopathic theory as an absurdity and a delusion, we find Dr. Conolly, also one of the Editors of the very same Work, asserting that, at all events, there is “no necessary extravagance” in the supposition that it is perfectly true.

Now, whatever respect we may feel for the medical mind, we are entitled to request that, before it calls for deference to its views, it shall at least contrive to make itself understood. It will be seen that, in the present case each objector manages to knock his comrade on the head, and thus to save us the trouble of reply; and if these philosophers are unable to settle their disagreements among themselves, and to come to some unanimous conclusion as to the charges they really mean to prefer, it would be improper and presumptuous for us to attempt to decide between them. When they shall have arrived at any definite conclusions, such conclusions will, of course, demand and receive our full and respectful consideration.

But although we are thus able to show that the opposition of the old-school practitioners, in a general sense, amounts to nothing, there remain a small section of practitioners by whom an opposition has been set up against the English Homœopathic Association, which is greatly to be deplored. The opposition to which I allude arises from our own ranks, and is based upon the ground, that we number amongst our members both medical and non-medical persons;



since it is alleged that the medical gentlemen who favour us with their co-operation, lose sight of their dignity in so doing. Now this argument has never been brought against us by the old-school practitioners, nor do I believe it ever will be; for it seems the result of a degree of prejudice and intolerance which has even been exploded amongst them. No doubt the professional man of the old school, although he is ready to co-operate at all times to promote a popular knowledge of anatomy and physiology, together with sanitary rules, always draws back and stands upon his professional dignity the moment a non-medical person talks to him of the treatment of disease; but this arises from the fact of his being conscious that anatomy and physiology are matters of science on which he can speak with safety, while with regard to remedies, all is doubt and confusion; so that, being liable to be asked some very ugly questions, to which he could give no satisfactory reply, he had better stand upon his professional dignity, as it is impossible for him to stand upon anything else. But as the practice of medicine becomes, as it will become under Homœopathy, a matter of science, this feeling will disappear. The republic of science is no less universal than the republic of literature, and we can admit no exclusive claim to dignity on the part of any of those who are working in its fields. There is nothing in medicine that is shut out from the study of an amateur. There is no medical Pope, that we are aware of, to prohibit the writings of its



philosophers from being translated into the vulgar tongue or perused by vulgar eyes, nor any reason why those who benefit by these writings should not communicate that benefit to their fellows. A medical diploma gives an individual a right to practise—it is a certificate that he has acquired the proper degree of knowledge to warrant his being entrusted with that responsibility, but it by no means establishes that other men may not acquire the same degree of knowledge, and that there is any difference of dignity between the man who possesses the diploma, and the other who, studying for pleasure, and not with the view to practise, has no use for it whatever. Let us never forget that knowledge is the only ground upon which “dignity” can be based, and that the test of knowledge is to be found in a man’s words and actions. If an individual should be found to practise without the authority which the law very properly demands, he is, of course, to be regarded as an offender; but one who is seeking medical knowledge, not with a view to pecuniary profit, but solely with the object of ascertaining the truth, and of communicating that truth to others, and of whom the law requires nothing, may safely be allowed to the best of his ability, as far as promoting an acquaintance with the philosophy and advantages of medicine are concerned, to co-operate upon equal terms with its practitioners.

To see an opposite doctrine put forward by Homœopathists, whose sole appeal must be to the

public—for their medical brethren have long decided against them—is especially lamentable. If the public are unfit to judge, why appeal to them at all—why permit them in their ignorance to subscribe to dispensaries and to recommend patients? and if it be right to appeal to them thus far, it must be on the supposition that they possess some knowledge of the matter, which knowledge it must be right for them to communicate to one another, while it must also be right that they should receive co-operation in doing what is right, not only from medical men, but from all the rest of mankind.

The practitioners, who deny the correctness of this position, claim for themselves, in short, a degree of superiority over common men which has never yet been claimed by the members of any other profession. The law and the church, both regarded as sufficiently exclusive, are both humble in comparison with medicine. Thus, at the present moment, there exists in London, a Society for promoting the Amendment of the Law, just as ours is a Society for promoting the Amendment of Physic, numbering amongst its members, the Lord Chancellor of England, Dr. Lushington, and many other parties of legal eminence, together with bankers, traders, private gentlemen, editors of newspapers, and, indeed, almost every variety of occupation; while, in religion, we see that even in a society established absolutely on doctrinal grounds, and, consequently, more exclusive than any other—the Trinitarian Bible Society—



Mr. Labouchere, the banker, is its most active member.

Looking at these facts, we shall be led to a sublime idea of the dignity of medicine, as it is viewed by the parties who oppose this Association on the ground of its combining practitioners and non-practitioners ; but to get a true notion of the value which they set upon the diploma instead of upon the doctrine, we must call to mind that, if the illustrious founder of Homœopathy itself had not happened to have belonged to the medical priesthood, but had put forward his suggestions only as a simple follower of truth, instead of as one getting his living by medicine, they would have required him to bend the knee in recognition of their dignity, and would have refused him their sympathy or aid.

Thus much with regard to the opposition we are called upon to encounter. It will be seen that the objections put forward by the old practitioners, when clearly stated, amount to nothing, and that the same may be said of the assaults of those whom we were entitled to expect amongst our allies. Our simple course, therefore, is to take care that these explanations be made, and then dismissing the subjects of them from our attention, to proceed to the larger and main duty that lies before us.

This duty is to disseminate without ceasing, by tracts, by books, by public meetings, by all means, in short, that are open to us, a knowledge of the fundamental principles and established facts upon

which Homœopathy is founded, so that having, as far as our influence could reach, called aloud to all to come and share equally with ourselves, the benefits we consider to have been placed before us, we may thenceforth hold ourselves absolved from all responsibility for their neglect. And this is a task which can be more readily performed by an Association like our own, than by any other means. A body of six hundred persons are not quite so easily laughed down as a single individual, and they may even bear with tolerable equanimity, the epithets of dupes, fools, knaves, swindlers, liars, cheats, and scoundrels, with which the journals most in favour with the profession periodically assail them. It is an old saying, that a public body has no feeling; and until the temper of our opponents shall have cooled down, there can be no doubt this is just the body we require. It is also to be remarked, that we are exempt from all that liability to the charge of personal motives which it is at any time so easy to bring against individuals, since, among our non-professional members, it would perhaps be difficult to find half a dozen who have not some strong tie of friendship or family connection with practitioners of the old school, against whom it has been painful for them to enter into opposition; and it must therefore be evident to the world that we are acting, not from private bias, but from irresistible conviction.

And this suggests a consideration which should always be present to our minds, that so far from



having any interest in maintaining Homœopathy, if it be a delusion, there are no persons by whom any fact or argument against it should be received with more attention than by ourselves. We call ourselves a Homœopathic Association, simply because we believe Homœopathy to be a truth; but I apprehend that our principal object is to promote the best and safest mode of medical practice, in order that we may recover health in case of disease, and prolong our lives to the utmost. We have also our reputations to consider. That there is no disgrace in having been led to investigate Homœopathy, has been admitted by Dr. Combe, the most eminent medical writer of the day, who states, that if circumstances permitted, he would forthwith give the subject his attention, and bring it to the test of observation; and therefore, even if Homœopathy could be proved to be an error, we could, at present, capitulate with decency—but what would be our position, if, after the proof had been brought forward, we were stubbornly to continue blind to it, and were to go on in our error, while all the world could see that we had been refuted? There would then be no escape from scorn and disgrace, and it is, therefore, not too much to maintain, that the members of this Association are the parties, who, above all others, are interested in affording a prompt recognition to any solid objection that may be made against the system. So palpable is this, that it may be regarded as the primary duty of your Committee to exercise a constant vigilance,



and if ever the blow should come that is to lay Homœopathy in the dust, to give you the earliest intelligence of its fall. In the same spirit, too, it would be well if it were generally promulgated to our opponents, that if they will communicate any objection or argument against the system which has not already been answered, the Association will print such objection or argument, word for word, and distribute it gratuitously, not only amongst its own members, but as far as practicable amongst the public; the only condition being that the document shall bear its author's name, and be accompanied by such answer as the Committee may feel themselves able to afford to it.

Taking this ground, our course is free from all perplexity. Even if it could be proved that we are mistaken in our views, we should still be entitled to the respect of the world for having published them gratuitously and in good faith, so as to stimulate the investigation that was necessary for their overthrow; but when we contemplate that they are founded on arguments which, to the unprejudiced, appear irresistible; that during sixty years they have stood the test of experiment; that despite a persecution which, for meanness and virulence, has scarcely ever been paralleled they have gained a footing in every portion of the civilized world; that no objection has ever yet been urged against them, save such as can at once be set aside by some other objection just as noisily proclaimed;—when we contemplate these

things, together with the magnitude of our doctrine, we shall feel that our efforts can tend to but one result, and we shall rejoice to believe that even many now present may live to behold the truth for which, as members of our small band, they are steadily contending, universally recognized and obeyed; and that while they then receive the respect that will be due to them as its pioneers, they will look back to the circumstance of their having attended this night's meeting, the first that has ever been held in the cause, with emotions of unmingled exultation. Let us, therefore, continue faithful to our task, bearing constantly in mind that we have every motive to pursue it, save the unworthy ones of profit and vain glory. Let us continue it for the sake of our own possible preservation from pain and premature death; for the sake of those who are given to our charge, and for whose happiness we are responsible; for the sake of that common humanity, the claims of which neither the distractions of business nor the pursuits of pleasure should ever be able to overcome, and, above all, for the sake of that time which, sooner or later, must arrive to all, when even Homœopathy, were it far more perfect than it is, will be found to offer no aid, and when the only question present to our minds will be, how far we have used the powers entrusted to us to diffuse truth, and to render the labours of those by whom we shall be succeeded, lighter than our own.

# POPULAR CONSIDERATIONS

ON

## HOMŒOPATHY,

BY WILLIAM CULLEN BRYANT, Esq.,

President of the New York Homœopathic Society.

IN submitting the following considerations, I should perhaps apologise, not being of the faculty of medicine, for undertaking a task which many may understand to imply a willingness to decide presumptuously upon questions, concerning which, none but those who have studied them profoundly are competent to judge.

It should be considered, however, that the community at large must necessarily determine for themselves what physicians they will employ; whether they will call to their families the disciple of Brown, or the pupil of Broussais, or the eclectic who holds with neither; whether they will ask the attendance of one who saturates his patients with powerful drugs, or one who administers them sparingly and cautiously; him who follows the old methods of practice, or him who adopts the new. These are questions which every man must answer for himself, according to the best lights he possesses. He finds the faculty disagreed among themselves, divided into different par-



ties ; able, learned, and experienced men contending for different methods of cure, and he must choose one or the other of them, or dispense with the assistance of physicians altogether, a responsibility which even the most sceptical in regard to the value of medical science are scarcely ever willing to take, in any case which wears the appearance of danger. In making this choice, no man is guilty of an affectation of medical science. The community at large, however ignorant of medicine, must necessarily be the arbiters between the different schools. Other umpires there are none. It is their own health and safety which are concerned, and they have a right to decide with whom these shall be entrusted ; and with the results of the different modes of medical practice before them, the means of forming a just and impartial judgment are in their power.

The members of Homœopathic Societies merely exercise the right of making this decision for themselves. These associations are formed, not for the sake of making doctors of the members, but for the sake of extending the knowledge of what they deem an important discovery, the merits of which they infer from what they have seen of its results. They wish to secure to it a fair and intelligent examination on the part of the public ; they perceive that its principles and methods are little understood, and are made the subject of frequent ridicule, and they are sensible that nothing so effectually hinders impartial examination as derision. Appeal to the pride of him



whom you wish to dissuade from inquiry, tell him that the notions you oppose are so silly, that it is unworthy of a man of sense like him, who must perceive their absurdity at a glance, to waste his time in looking at the evidence by which they are supported, and if he be a weak-minded or foolishly-sensitive person, you will probably have gained your point. You will have engaged on your side his self-love, his wish to stand well with others, his fear of being laughed at, and with these strong and powerful auxiliaries you need not apprehend much from his mere love of investigation.

To justify what has thus been done and what is further proposed to be accomplished, it may, perhaps, be well to occupy a few moments in making a comparison of the prevalent method of medical practice, with that which is recently introduced, under the name of the Homœopathic method. In doing this it is my design to take into view only those general considerations by which we, who are not of the medical faculty, must necessarily be governed in choosing between the different medical sects. Technical investigations must in most cases be left to the profession.

Let us inquire then, in the first place, what are the just pretensions of the prevalent or Allopathic practice to certainty and safety ; what title it has, on the whole, taking together all the cases in which it is followed, and all the physicians who follow it, to be regarded as a method in which we should confide, and with which we ought to be content, of prolong-

ing life, counteracting disease, and alleviating or preventing pain. We cannot do better, in this inquiry, than to take the declarations of men who have devoted the labour of their lives to this practice, and who, if any could, should be able to pronounce its eulogy.

Boerhaave, an illustrious name in medicine, uses the following remarkable language :—

“ If we compare the good which half a dozen true disciples of *Æsculapius* have done since their art began, with the evil which the immense number of doctors have inflicted upon mankind, we must be satisfied that it would have been infinitely better for mankind if medical men had never existed.”

But Boerhaave, it may be said, lived a hundred years ago, and was himself a reformer in medicine ; since his time the methods of the art have become more rational and more safe. Hear then, Dr. Pereira, himself a vehement adversary of the Homœopathic practice. In his *Lectures on Pharmacology*, published in 1835, in the *London Medical Gazette*, he says, speaking of the common practice :—

“ We can hardly refuse our assent to the observation of the late Sir Gilbert Blane, that in many cases patients get well in spite of the means employed ; and sometimes, when the practitioner fancies that he has made a great cure, we may fairly assume the patient to have had a happy escape.”

Here is a confession of great uncertainty and great danger in the ordinary practice of medicine at



the present day. If so many patients recover in spite of improper treatment, how many must perish by improper treatment; if what is supposed to be a cure by medicine, is sometimes only an escape from its effects, it is equally probable that the deaths which are supposed to be caused by disease, are sometimes caused by the prescriptions of the practitioner. But let us look a little more closely into the nature of this uncertainty and danger, and in doing this, I propose to take as our guide an able writer of the present school of medicine.

Dr. Abercrombie of Edinburgh, an eminent physician, in his book entitled “Inquiries concerning the Intellectual Powers and the Investigation of Truth,” remarks that the uncertainty, and of course the danger, of medical practice is principally felt in two respects; first, in regard to the characters of disease, and secondly, in regard to the remedies employed. Of the first he says:—

“Since medicine was first cultivated as a science, a leading object of attention has been to ascertain the characters or symptoms by which internal diseases are indicated, and by which they are distinguished from other diseases that resemble them. But with the accumulated experience of ages bearing upon this important subject, our extended observation has only served to convince us how deficient we are in this department, and how often, even in the first step in our progress, we are left to conjecture. A writer of high eminence has even hazarded the assertion, that those



persons are most confident in regard to the characters of disease whose knowledge is most limited, and that more extended observation generally leads to doubt.”

As to the effect of medicines upon the patient, Dr. Abercrombie remarks :—

“ An equal or even more remarkable uncertainty attends all our researches on the second head to which I have referred, namely, the action of external agents upon the body. These engage our attention in two respects, as causes of disease, and as remedies ; and in both these views the action of them is fraught with the highest degree of uncertainty.”

Observe the terms chosen by this sensible and cautious Scotchman—“ the highest degree of uncertainty.” Let me here remark, that where so much uncertainty exists in regard to the effects of medicines, there must be frequent mischief done by the practitioner. Prescribing, as he must do, according to his best conjectures, he must sometimes prescribe hurtfully, and in such a manner as to occasion the death of his patient. He who shoots in the dark is not only likely to miss his aim, but is in danger of maiming or killing those whom he would gladly spare.

Again, after showing what exactness has been attained in other branches of science ; with what confidence, for example, in chemistry, certain results are expected from certain preparations, and how this

confidence is never disappointed, Dr. Abercrombie proceeds to say—

“ With what different feelings we contemplate a case of dangerous internal disease,—its probable progress and termination, and the effects which our remedies are likely to produce in arresting it—those best can tell who have most experienced them.”

I shall make but one more quotation from this writer, and it is remarkable for the force of its language. He is speaking of the difficulty of making use of previous medical experience.

“ When in the practice of medicine,” says this acute writer, “ we apply to new cases the knowledge acquired from other cases which we believe to be of the same nature, the difficulties are so great, that it is doubtful whether in any case we can properly be said to act upon experience, as we do in other branches of science. The difficulties and sources of uncertainty which meet us at every stage of such investigation, are in fact so great and numerous, that those who have the most extensive opportunities of observation will be the first to acknowledge that our pretended experience must in general sink into analogy, and even our analogy too often into conjecture.”

How much truth there is in these remarks, all who have observed with moderate attention the course and results of medical practice can testify. We all know with what confidence the young practitioner

begins his career, sure of curing diseases by the methods laid down in his books ; we see him meeting with disappointment after disappointment, and after many failures we find that he has unlearned that confidence, and in its stead has been taught the melancholy lesson of doubt, the wisdom of cautious and wary conjecture, the surest wisdom of the prevalent school of medicine and the parent of its safest practice. We see how often those very prescriptions which are meant for remedies, and which are applied with the best lights of the practitioner, are followed by an immediate increase of the malignity of the disease, and probably accelerate death. We know how greatly physicians differ in their ideas of the proper treatment of particular cases, differences which have often been ascribed to their quarrelsome temper, but which in reality spring from a different exercise of the faculty of conjecture. There is no reason why physicians should be more contentious, more fond of contradiction, more ill-tempered than other men ; but there is abundant reason why they should disagree in regard to the treatment of cases which come under their observation, a reason founded in the uncertainty of their art. Two men of different degrees of sagacity, of different degrees of caution, of different experience, different reading, a leaning to different theories, cannot be expected to agree in their conjectures, and where there is so vast a field for error, both may be wrong. “ I am weary,” said an eminent physician, quoted by D’Alembert, and the saying is re-



peated with an appearance of approbation by Dr. Abercrombie, "I am weary of guessing"—and he abandoned the practice.

There is another source of danger which it did not come within the scope of Dr. Abercrombie's work to notice, the danger of substituting one disease for another; of breaking down the constitution, while the cure is going on; driving out the original malady, and leaving in its stead another, the product of medicine. The greater number of medical remedies are, properly speaking, poisons, the frequent administration of which cannot but be attended with injury to the constitution. Frequent bleedings, it is admitted by most medical men, I believe, cannot be borne without mischief; wasting, as they do, the resources of the constitution, pouring out upon the ground the provision made by nature for the nourishment and strength of the frame, and exhausting her, by compelling her to do her work over again. I need not direct attention to the numerous instances in which persons cured, as they are said to be, of diseases, never recover their former health and strength; who come from a sick bed smitten by a premature old age, and drag out a remainder of life embittered by chronic sufferings which no skill of the physician can relieve.

Are we then reduced to this, that the medical experience of so many centuries ends only in methods of cure founded on conjecture, and full of doubt and danger, which they who administer most wisely, ad-

minister in anxiety and in dread of a fatal event ? Is it for this only that the lancet has spilled oceans of blood ; is it for this that the womb of earth has been pierced for her most potent minerals, her bosom searched under all climates for virtuous herbs, and both mineral and herb vexed by fire and fierce chemical agents to wring from them their essences and hidden powers ; is it for this that so many lives have been sacrificed in the experiment to restore health, and that humane and sagacious men have passed days and nights by the bedside of the sick, patiently watching the symptoms of disease as they vary, and waiting for the crisis which brings the omen of returning health or that of dissolution ? Is it for this only that the history of disease has been chronicled in so many thousand volumes ; that learned men have marshalled the host of maladies into classes and species, in order to attack them to greater advantage ; that so many systems of cure one after another have been proposed, discussed, subjected to the test of experiment, and exploded ? Do we gather nothing from all these researches, reasonings, toils, and sufferings, but the assurance, that although the drugs we take from our physicians may cure, it is also possible that they may kill ; and that if we recover, although this may be the consequence of a shrewd conjecture, yet it may also deserve to be called a fortunate escape ? Is this all—is this the sum of the benefits which our race is to derive from the science of medicine ?



Let me not be misunderstood. I do not mean to defame or decry the medical profession. There are in it men of great sagacity, and strong humanity, who wrestle vigorously with the melancholy uncertainty of their art, masters of all its curious and interesting learning, instructed in all the succours which the practice of their school is able to offer, and when driven to conjecture, choosing the remedies they administer with a wise and anxious calculation of probabilities. I have known many such men, the ornaments of their profession and our race. I look upon the profession of medicine generally, as one of the great manifestations of human intellect, which owe their origin to the wants of man in a social state; springing, as it does, by a sort of necessity from his dread of pain, the value he places upon health, his love of life. To them all the improvements which the healing art has received are due; to them all which it may yet receive will be owing; and I look forward to the time when it will be no longer environed with the doubt and obscurity which so many of them now deplore. Meantime, if that art has not hitherto been more perfect, more certain, more deserving of the name of a science—an appellation which implies fixed and settled principles—the fault is not theirs. Their art is what the past has made it. If it be not all that might be wished, it is not for want of patient research and vigorous exertion of intellect; it is not for want of men who give to it the disinterested labour of their lives; who explore dili-



gently every collateral science and branch of knowledge that may throw light upon it; who become inmates of hospitals and lazarettos to study the nature and remedies of disease; men who, for the sake of their art, penetrate into the most noisome abodes of sickness, and expose themselves to the infection of deadly climates, and of cities ravaged with pestilence.

But ought they, or ought we, to be satisfied with methods which, by the confession of the faculty who employ them, are so imperfect, so liable to mistake, and attended with so much danger? After so many centuries of experiment, ought not the utter hopelessness of perfecting these methods into anything like certainty, to lead them and us to suspect that they are in the wrong path? Should not the evident healing effects of certain remedies which are employed as specifics in a few cases, put us upon inquiring whether there does not exist, if we could but discover its principle and proper application, a better, safer, and simpler method, a more comprehensive system of specifics, I may so call it, by which all the substances that act so potently upon the human frame might be employed with tolerable safety and certainty in counteracting disease?

That method, we believe, has been discovered. Sixty years ago, a learned and accomplished German physician, then in the vigour of manhood, while engaged in translating the *Materia Medica* of Cullen into his native language, — for the

Germans translate every thing,—was struck with the contradictory effects ascribed in that work to Peruvian Bark. To ascertain its true virtues, he made, although in perfect health, the experiment on his own person. The very first dose caused him to shiver and glow with those alternate chills and heats which the Germans, in their expressive language, call *fieberfrost*, their name for intermittent fever. He was led by this remarkable circumstance to ask himself, whether the true law of medical cures did not consist in this—that the same drug which will produce a certain form of suffering in a healthy person, will cure a similar malady in the sick. He renewed the experiment; he repeated it with other medicines, observing a strict regimen, and submitting to much suffering; he engaged his friends to assist him in his inquiries, and to become the subjects of similar experiments; until at length, what was conjecture had become conviction, and he had fully established, as he believed, the truth of the maxim that like cures like, or that medicines relieve, in the sick, symptoms resembling those which they cause in the well. He found, however, that it required a much smaller quantity of medicine to relieve illness than to disturb health, and that minute doses were the most safe and certain in their operation. This physician was Hahnemann, and the method of cure thus discovered received from him the name of the Homœopathic method.

Pursuing his researches, and taking for his guide



the principle that medicines will be effectual in restoring health, only in proportion as they have power to excite the system, or in other words, to disturb health, Hahnemann endeavoured to ascertain, by experiments upon the healthy subject, the precise effects of all those substances which form the mass of medical remedies. By taking them himself, and administering them to others, under a regimen which did not allow their impression to be counteracted or interrupted, he succeeded after the researches of many years in procuring a collection of observations, establishing the operation of remedies with a fulness, minuteness, and certainty, infinitely greater than had ever before been attained by the united labours of all who had experimented or written upon the subject. In recording them, the most apparently trifling change from the usual and healthy state was not neglected ; the slightest affection of the most unimportant organ, the most inconsiderable sensation which could be fairly traced to the medicine, the very modes of the mind and state of the feelings, all were written down. This immense mass of observations, gathered with an enduring patience of which scarcely any but a German could be capable, was published at Dresden in the year 1811, in six octavo volumes, with the title of “The Pure Materia Medica.” In the course of his investigations, Hahnemann made the important discovery, that there is a large class of medicaments which serve to counteract and mitigate the effects of others, that almost every remedy is in



fact provided with an effectual antidote, and with this discovery he enriched his work.

Such was the result of Hahnemann's inquiries into the operation of remedies. Another labour remained, that of determining their application. In this he proceeded with the same patience, caution, and closeness of observation. He soon found himself obliged to discard the entire arrangement and nomenclature of diseases which had been established with so much pains by the prevalent school. He perceived that it is the business of the physician, not to generalize, but to individualize; that the precise malady of the individual patient, and not any general malady, is the one to be relieved, and that he can only do this by studying it in all its symptoms and manifestations; as particularly and carefully in those which distinguish it from other cases as those in which it resembles them. He saw that to group, under general heads, cases which agree in certain striking symptoms, treat them after a general manner, and yet expect cures, is as absurd as it would be in a portrait-painter to divide his sitters into fat and lean, long-faced and round-faced, fair and brown, and painting on these general principles, without attending to the peculiarities which distinguish one individual from all the rest of his species, expect the world to wonder at the accuracy of his likeness.

Hahnemann, therefore, examined his patients with the most anxious minuteness. He inquired not merely into those marks of irritation and suffering to

which physicians of the prevalent school pay attention, but investigated the condition of all the organs and functions of the individual from head to foot, every thing peculiar, every sensation in the slightest degree unusual with the patient, whether painful or otherwise, the hours of the day when they were felt, the circumstances which heightened or allayed them, the posture of the body with which they were accompanied, the expression of the countenance, the peculiar temperament of the individual, the state of the feelings and of the intellect both before and during the illness, his previous habits and previous diseases, with a multitude of other particulars, of all which he made a careful record in writing, presenting as far as was possible a complete portraiture of the particular case, in which all that distinguished it from others was noted with the same fidelity as that by which the portrait painter preserves, in his likenesses, the individual markings, proportions, and expression which distinguish the original of his work from all other men.

With this memorandum before him, it became the business of Hahnemann to choose a remedy. To counteract the disease indicated by all the appearances and sensations he had observed, he selected that medicine which was capable of producing in a healthy person a disturbance of the functions manifested by all the same symptoms. His success astonished all who observed the experiment; diseases



yielded as if expelled from the system by some gentle but irresistible and immediate effort of nature, and the method of which I have given this brief outline, became the model of practice with all who have adopted the maxim that like cures like. In the meantime Hahnemann found it necessary, in order to overcome disease without a previous sensible aggravation of its violence, to diminish from time to time the size of the doses administered; he perceived also, that medicines seemed to acquire a surer efficacy from being attenuated by trituration or dilution, and he finally adopted the practice of administering some harmless substance slightly impregnated with the remedy.

Compare now the clearness and certainty of this system with the obscurity and uncertainty of the common methods. Take first the characters of disease, in regard to which the cautious and intelligent Dr. Abercrombie acknowledges that the practitioner of the Allopathic school is perplexed at every step with painful doubts, and is obliged to grope and guess his way in darkness. We find little of that uncertainty here. All that can be known of the nature of the disease, all that is necessary to the application of the remedy, is ascertained by the Homœopathic physician. He interrogates nature, as she is interrogated by the chemist, through the appearances which she presents to the senses, and interrogating her closely, without suffering his ima-



gination to wander in search of proximate causes, he receives from her answers which serve his purpose in directing him to the proper remedies.

Consider next the operation of the remedies. The extreme uncertainty, of which Dr. Abercrombie complains as existing in the Allopathic school of medicine, finds no place here. The effect of these remedies has been already determined under the most favourable circumstances for coming at the truth. They have been tried upon the healthy individual; their effects cannot therefore have been confounded, as they often must be in the common methods, with the sufferings caused by disease, or with the reaction of nature. They have been tried in a pure and uncompounded form, the influence of all other medical agents being cautiously withdrawn, and therefore the effect of one remedy cannot have been mistaken for the effect of another. The knowledge which the Homœopathic physician has of the action of his medicines is thus, notwithstanding that the system is yet in the imperfection of its infancy, remarkable for its precision and fulness. In applying it to a case of disease, the symptoms of which have been carefully noted, nothing is necessary but a patient comparison and a sound judgment. The medicament which includes all those symptoms in its operation upon the healthy individual, is the precise and proper remedy.

A third source of uncertainty in the common practice of medicine, acknowledged and lamented by the

author we have quoted, is the insufficiency of experience as a guide. In the new practice, however, if there be any soundness in the principles on which it is founded, experience is a most sure and safe guide, worthy of being followed with implicit confidence. The great merit of the system consists in the sure application of all the observations which have once been accurately made. It proceeds upon the principle, that in cases which present precisely the same symptoms, the remedy must be the same, and the effect will be alike and invariable.

The last source of uncertainty which I mentioned in the outset, as attending the common practice, is the danger, particularly if the practitioner be not very skilful or very watchful, of substituting an artificial disease caused by medicine, for the original malady. This the champions of the common practice will admit cannot happen in consequence of the administration of Homœopathic remedies. They are ready to dismiss any allusion to this point with a laugh. "Your imperceptible particles of medicine," say they, "your bits of starch and sugar, can produce no effect, either good or bad." The friends of the new practice, on the other hand, maintain that these minute doses, although powerful to remove the disease when they coincide with it, may yet be given without danger when they do not. There is no necessity, therefore, of dwelling any longer on this point.

Let us recapitulate a little. We have shown that



an examination of the patient, according to the plan laid down by the founder of the new practice, informs the practitioner, in the greater number of cases, of all that he has occasion to know. It points him to the proper remedy by sure and positive indications. The effect of the remedy he finds already determined by careful experiments, tried under the most advantageous circumstances. The experience of cases which have been observed is a safe guide in the treatment of new cases as they arise ; it is not simple conjecture, it is not plausible analogy, it is the certain and steady light of experience. These are great advantages in any system, but you have already heard it acknowledged that they belong not to the prevalent methods.

But it will be said—in fact it has been said in answer to all this, or in answer to similar views of the subject, that the new system, to be sure, is neatly enough put together, and wants but one thing to make it perfect—some foundation in reality. “ You have taken care,” say its adversaries, “ to adjust its several parts with an ingenious dependence upon each other ; your *Materia Medica*, your examination of the sick, your choice of a remedy, your use of experience, are all nicely dove-tailed together ; you would be bad system-makers if you did not provide for that ; the objection to your method is, that your remedies do not produce the effects you attribute to them ; your doses are so minute that they are inert ;



your cures are the mere effect of nature left to herself; and many of those cases in which your remedies do no good, would have been cured if the usual method of practice had been followed.

To this we answer, by simply inviting the test of experiment. We say to those who deny the efficacy of the Homœopathic remedies—try them; try them in those cases in which delay can occasion no danger, or those in which the old methods have been applied in vain; try them yourself, being first certain that you choose the precise remedy indicated by the system, and that those conditions which prevent their operation from being counteracted or disturbed be strictly observed; do this, or see them applied under the direction of some expert Homœopathic practitioner. If after you have witnessed a sufficient number of experiments, you see no cause to believe in their efficacy, or if you find them less effectual and less safe than remedies administered in the usual manner, you may then decry them with a clear conscience.

This challenge has often been given, and it is generally met by affirming that the Homœopathic system is inconsistent with all our experience, and is therefore unworthy of a serious investigation by actual experiment. They who talk thus, for although they are not willing to make experiments, they are ready to debate, then proceed to argue against the doctrine of Hahnemann, reasoning, often with much

plausibility, I admit, from their experience under the old methods to what they infer must be our experience under the new.

If there were no other way of reaching the truth, if we could not get at the means of making a fair trial of the method which is scoffed at as so absurd, this would, I grant, be a fair course of argument. We must, necessarily, in that case, reason from the known to the unknown. But when we may at pleasure cause the unknown to become known, by an easy process of experiment, we deal unfairly with the truth if we refuse the test. We have no right to shut our eyes to what is, while we persist in talking about what we imagine must be.

I admit that the Homœopathic method strikes one who is familiar only with the old practice, as very strange, not to say absurd and puerile. I know this, for I myself have sat in the seat of the scorners. But when we look a little more closely into the question, we shall see that there is no inconsistency between that method and what we already know of diseases and their cure. With regard to the maxim that like cures like, it is acted upon by every person who holds a scorched finger to the fire to relieve the pain. It is known to all who rub a frost-bitten limb with snow, to restore its functions without pain and danger. It is familiar to the physician who sees that the abuse of mercury produces diseases similar to those for which it is a specific, and that the abuse of sulphur causes cutaneous eruptions like those which



it is employed to cure. It is known to all who anticipate the small-pox by vaccination.

All who have felt the hands glow after putting them for a moment into snow, all who have experienced a general warmth of the frame after a shower bath or a plunge in cold water, are witnesses of the Homœopathic principle. The natural effect of cold applications, we should say at once, is to diminish warmth, and this is invariably true of an inanimate or inorganic substance. Immerse a stone or a piece of wood, though but for an instant, in water colder than itself, and you render it colder. Do the same thing with the living body; let the cold be suddenly applied and withdrawn, and you find that a contrary effect is produced. A peculiar impulse has been given to the powers of the animal system, and the brief sensation of cold is more than compensated by the production of a genial and enduring warmth.

These examples, which might be multiplied, show that the root of the Homœopathic system exists in the familiar experience not only of physicians, but of all mankind in all ages. Hahnemann has merely taken a well-known truth, and shown its vast comprehensiveness, and detected its numberless applications.

To those who hesitate at the idea of effecting the cure of maladies by highly attenuated and diluted medicines, it may be suggested that there are analogies in nature which make it by no means unreasonable.



Who can measure, or weigh, or detect by chemical analysis, or by any exquisite exercise of the senses, the particles composing the infection of the small-pox, which exhaling perhaps from a single patient, and diffused through a vast extent of atmosphere, carry pestilence wherever they alight? The vaccine virus also, to which I have already alluded as a homœopathic remedy, if applied by a scratch in the living muscle, even though the quantity be too minute to be discerned by a microscope, is yet capable of forming a complete pustule, and securing the constitution from the contagion of the small-pox for life.

We hear of persons dangerously ill of pulmonary complaints, cured by removing from the Atlantic States to the Valley of the Mississippi; changing not the latitude nor the temperature, but the atmosphere. Yet who can tell in what the difference of the atmosphere consists? No delicate test of philosophy can detect the healing element which restores the lungs to their soundness. What attenuation of Hahnemann is finer and more subtle than the odours of certain flowers which strike many persons with nausea and giddiness? I was informed not long since of a person living in the eastern part of Massachusetts, who is subject to an annual and severe erysipelas, which attacks him in the month of September. He has accidentally discovered that by removing to a considerable distance, by passing, for example, the month of September in the western part of New York, he escapes the attack altogether. The cause

of the distemper is supposed to be a certain plant, the exhalations of which, though in a state of extreme dispersion, have yet the power to occasion disease in a system peculiarly susceptible. Whether this conjecture be true or not, this at least is certain, that the cause is one which is so slight as to affect no one else, and only affects him on account of a preternatural susceptibility.

I might give other familiar examples of the effect of highly attenuated substances. There are persons so constituted as to feel a strong uneasiness if a cat be in the room, although they have no other knowledge of the presence of the animal than what is derived from the sensation. There are others whom certain kinds of food, cheese for example, though not in sight, and not perceptible to the senses of any one else, affect with nausea and disgust.

These are instances of a peculiar sensitiveness to the effect of extremely slight causes ; causes so slight, so diffused, so lost, I might also say, in the boundlessness of the atmosphere, that they have no effect whatever upon the great mass of mankind. Call it a morbid sensitiveness, if you will ; it *is* morbid, it is not precisely a healthy condition, and this brings me to the very point I would establish. Our frames are so constituted, that while that due balance of the functions which we call health is kept up, slight causes generally make no impression, but when that balance is lost, they often produce the most marked effects. What, for example, is more grateful to the



human eye than light, more suited to its organization, more harmless? Yet in some diseased states of the eye, it must be kept in utter darkness, and the slenderest pencil of rays falling upon it, will scorch it like fire. What is more agreeable to the ear than the sound of the human voice? yet there are maladies in which the least whisper is torture. There are conditions of the body in which the odour of a rose, refreshing and innoxious as it is at other times, throws the patient into convulsions. We draw our breath, when in health, without effort, almost without consciousness; but there are diseases in which our lungs cannot expand to take in the air necessary to life without effort and pain.

These examples show the existence of a susceptibility to slight causes and attenuated influences, produced and heightened by illness. The Homœopathic practitioner adapts his remedies to this preternatural susceptibility of the system. He prefers medicaments in a small quantity and a high degree of dilution, because experience has shown him that disease disposes the constitution to be affected by them, and because he finds them most safe and most effectual.

To the assertion, that the cures claimed by the Homœopathic practitioners are effected by nature left to herself, the best answer is to refer the objector, if he will consent to observe for himself, to the cases of severe contusion, healed almost immediately without leaving even the common discoloration; to the



whooping cough arrested almost at its beginning ; the croup and scarlet fever, so much dreaded by parents, subdued in a few hours ; the terrible lock-jaw gently and effectually overcome, and diseases of the digestion, which the old method, with all its array of potent drugs, failed to cure, yielding to the new method with miraculous readiness. I might easily enlarge the list ; I might perhaps have made a better selection of instances ; but if these which I have given be not a delusion, they are more than sufficient for my purpose. In the meantime, there are some considerations belonging to this part of my subject which impress me so strongly, that I cannot refrain from stating them, in answer to those who deny the efficacy of medical treatment, and by consequence, the efficacy of the Homœopathic method. When we talk of the healing force of nature, of her self-adjusting processes, of her power to restore the harmonious co-operation of the organs which has been lost by disease, what do we mean ? Nature does nothing of herself ; she requires constant aid from without ; food, drink, air, exercise, a proper temperature, are conditions without which the healthiest body cannot remain in health, but must languish and perish. In sickness we have a thousand wants which must be attended to, and on the proper attention to which, the mitigation of our sufferings, and sometimes our recovery, depends ; we vary our usual diet ; we pay particular regard to ventilation, to cleanliness, to

temperature ; in short, we take care not to leave nature unaided, and all men of all different opinions, even those who reject what is commonly called medicine, agree that this is necessary. The nature which is within us is constantly dependent on the nature which is without us, and needs every moment to be cherished, solicited, assisted, impelled by it. The animal machine cannot go on for a moment without the help of impulses derived from the external world ; and as its healthful movement is lost by means of external agents, so by means of external agents it is regained. Persons suffering with chronic illness are worse or better on certain days than on others, without being able to attribute it to anything but the weather, the temperature, the electric state of the atmosphere. Epidemic diseases make their appearance suddenly ; they disappear and are healed as suddenly, without our being able to give any other account of the matter, than that a certain general external influence, causing disease, has prevailed and passed away. We find that certain diseases in certain countries are mild and easily healed, while in others they are malignant and dangerous. We remark that the same disease is mild or malignant in the same country at different seasons. When the physician sends his patient abroad or to another part of the country, when he recommends a change of air, what is the purport of his advice ? He sends him in search of an external healing influence, an impulse from without, which shall re-adjust the disturbed



functions, and in many instances we know that his search is not in vain. The physicians who practise according to the Homœopathic method, the most diligent observers of the appearances of disease that ever lived, have collected a large mass of observations, showing how the maladies to which we are subject are mitigated or aggravated at different hours of the day and different lunar periods, in different temperatures and states of the atmosphere.

To me these observations seem to establish the conclusion, that the idea of an internal, independent, self-adjusting power in the animal system is a great error, and that the *vis medicatrix* is an impulse derived from without. Influences, not perceptible to the senses, and seen only in their effects on the health—influences, some periodical, others fluctuating—some regular, others accidental, whether proceeding from the minerals of the earth, or its vegetation, or its magnetic and electric fluids, or in some way from the bodies of which the solar system is composed, surround us on every side. How many of those instances of unexpected recovery to health, in which the usual course of a well-known disease is surprisingly abridged, may be owing to these causes, I will not undertake to say; but if it be admitted, as I think it must be, that any such occur, it is enough for the present argument. It is the province of the Homœopathic practitioner to observe these influences, to connect them, whenever it can be done,



with their origin, to imitate them when they are salutiferous, and to search for agents equally gentle, friendly and effectual in their operation.

I might add, to what I have already said, many views of this subject, which perhaps would not prove uninteresting, if space admitted. I hope, however, that I have said enough to recommend the Homœopathic method to candid consideration, and to bespeak for it a fair trial. The prevalent system of medical practice is acknowledged to be very imperfect, and not always safe. The new practice comes before us with pretensions to greater certainty and greater safety. Its pretensions are supported by many sensible and disinterested men among us, who are not easily led astray by fantastic novelties, and who are in the habit of weighing and comparing evidence, and judging with caution. The question is too important to be hastily dismissed; the means of deciding it are close at hand; here is the disease, and there is the remedy. Why, if this were merely a question of form or colour, instead of being an inquiry in which our lives and health are concerned, we should hardly be satisfied without looking for ourselves. If we were to be told that some learned philosophers in Russia had discovered that the broad firmament over our heads is of a pea-green tint, our first impulse would be to cast our eyes upwards.

The Homœopathic method of cure has been called by many respectable persons a humbug, and this no doubt has had the effect of leading numbers to con-

demn it without further inquiry. But one of the worst of all humbugs, one of the most deplorable of all delusions, is that which leads men to shut their eyes to the truth, lest they should be laughed at for acknowledging it. He who is fooled by his own fear of ridicule is both fool and coward.

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#### A HOMŒOPATHIC REMEDY.

It is stated in the Medical Times, (January, 1846,) that according to the experiments of Orfila, whenever arsenic has been absorbed by the blood, a highly increased action of the kidneys takes place; and at the same time, that Orfila's mode of treating cases of poisoning by arsenic is to administer diuretics.

## ON CHRONIC GASTRITIS.

BY P. F. CURIE, M.D.

THIS malady, one of the most prevalent in the great catalogue of diseases, is known by various names, the most common being Dyspepsia, which signifies difficulty of digestion. It is met with in both sexes, and at every period of life, but especially between twenty and fifty years of age ; sometimes as a consequence of acute inflammation of the stomach, but more frequently of one or more of the following causes, viz. :—The use of stimulating medicines, such as powerful emetics, or purgatives ; of narcotics, or astringents ; of ices when the body is overheated ; of alcoholic drinks ; of highly seasoned dishes ; of tea and coffee, habitually ; of overfeeding ; of a diet comprising an undue proportion of very young meats, such as veal, lamb, &c. ; of intense study ; of late hours ; of tight lacing, or compression, and of blows or falls upon the epigastric region ; of chills ; of prolonged residence in damp situations ; of violent passions, such as anger, grief, &c., and of a too anxious pursuit of wealth or station.

Chronic Gastritis is slow in its development ; hence the frequent neglect of the sufferer to seek the



timely aid of the physician. When unchecked, it terminates in ulceration, induration, cancer, or perforation. The prognosis (or anticipation of what will be its course) varies according to the standing of the complaint, its intensity, and the degree of disorganization at which the stomach has arrived. In general, the disease is less dangerous in women than in men, owing to the monthly revulsion which constitutionally takes place : but if, during the progress of the malady, this periodical function should be suppressed, the prognosis becomes more serious ; in some cases even more so than if the patient were of the other sex, because such suppression is always a very grave circumstance in females afflicted with chronic complaints.

Chronic Gastritis assumes various phases, each distinguished by a peculiar group of symptoms, and by a specific name. Derangement of the stomach (the “gastric obstruction” of authors) the earliest form of Chronic Gastritis, is comparatively mild, and of short duration. It is distinguished by a sensation of uneasiness and pressure in the epigastrium ; loss of appetite ; inodorous risings in the throat ; nausea ; vomiting of greenish-yellow and bitter bile ; a yellowish tinge on the nostrils and upper lip ; and a feeling of fatigue and languor.

The second stage of the disorder is more marked. The patient now experiences a pain in the stomach, which disappears after taking food ; such persons are apt to say that they “require to eat frequently ;”

but the pain re-appears two or three hours after a meal, accompanied by violent palpitations in the epigastrium, which sometimes resemble the symptoms attending aneurism of the aorta, and induce a belief in the existence of that complaint. The patient also suffers from thirst, flatulency, heat in the palms of the hands, lassitude in the limbs, headache, drowsiness after a meal, and obstinate constipation; phenomena which constantly recur after every hearty meal: the appetite is rarely healthy; stimulants afford but brief mitigation of the symptoms. Almost all persons afflicted by this form of Chronic Gastritis are a prey to melancholy, more or less profound. It is the form commonly known as dyspepsia.

In the third stage of Chronic Gastritis, the pain and swelling of the epigastrium follow immediately upon the taking of food. When the disorder is chiefly in the region of the spleen, the muscles on the left side of the epigastrium will contract under the pressure of the hand; whilst those on the right side remain immovable:—a similar contraction takes place on the right side, when that is the part affected. Again, when the seat of the inflammation is the pyloric region,\* the painful sensations declare themselves about two hours after a meal, when the chymified paste passes into the duodenum. When

\* The Pylorus is the lower and contracted orifice of the stomach, guarding the entrance into the bowels.



the malady is chiefly seated in the cardiac region, the pain is more commonly felt when the alimentary mass passes into the stomach.

If the premonitory symptoms of Gastritis be neglected; above all, if they be exacerbated by a stimulating regimen, more serious symptoms presently appear: the vomiting occurs more frequently; the cheeks become flushed, the pulse accelerated, and the skin dry and parched, during the process of digestion. A short, dry, hacking cough, (the "Gastric Cough" of authors) comes on fitfully, often provoking vomiting. Under the forms of Gastritis previously described, the patient does not necessarily lose flesh, and the epigastric region is not particularly sensitive to the touch: but the stage of the disease now under remark is almost always characterized by emaciation, and great tenderness of the epigastrium; though instances are sometimes met with, in which the nutritive functions are, comparatively, unimpaired.

As the disease progresses, new symptoms supervene. Lancinating pains are felt in the pit of the stomach, or else in the right hypochondrium:—in the former case, the epigastric region is unyielding to the touch, and the lining membrane of the stomach obviously thickened;—in the latter, an oblong tumour will have been formed in the pyloric region, which will be more or less distinctly perceived as emaciation progresses. Almost every kind of aliment is rejected a few hours after a meal; the pulse



is constantly rapid; the skin burning, dry, and parched; and these symptoms are invariably aggravated after a meal:—the face assumes an earth-colour, or the colour of yellow wax; and finally the vomiting becomes constant; everything taken into the stomach being immediately thrown up, even the smallest quantities of simple liquids. Some persons, however, retain the power of digesting even solid substances in the most advanced stage of the disorder, and even when cancerous disorganization exists; they vomit merely a colourless liquid, or occasionally a portion of some liquid recently swallowed. When this form of Gastritis has continued some time, schirrous or cancerous disorganization of the stomach manifests itself. At a later period the vomits are black, resembling coffee-grounds, or melted fat; and the cancerous disorganization is then complete.

In very irritable nervous subjects, accustomed to an anxious consideration of their own symptoms, and in whom the sympathy between the brain and stomach is awakened by the slightest impression, Chronic Gastritis presents, in addition to the phenomena which have been cited, those of headache; noises in the ears; dizziness; melancholy; sleeplessness; and inclination to suicide. The patient is wholly absorbed in noting his sensations, and speculating on their nature and result; is ready to imagine himself the prey of every disease of which he may

hear in conversation or read in books ; and is continually changing his physician and his physic. A sensation of swelling, and of pain in the hypochondria invariably attends the process of digestion ; inodorous gas, in considerable quantities, escapes from the mouth ; and there is also obstinate constipation.

Post-mortem examinations reveal, amongst the most frequently noted phenomena, a thickening of the mucous membrane of the stomach, and a change in its colour from the natural tint to red, grey, or brown. But this membrane is occasionally found more or less decomposed, or rather converted into a gelatinous mass. It frequently presents the appearance of a thick fatty substance, entirely homogeneous, particularly in the pylorus ; which also exhibits, more frequently than other parts of the stomach, the encephaloidal transformations, viz., the melanosis, cartilaginous, and osseous :—these alterations, however, are not so much the signs of Chronic Gastritis, as of the commencement of the schirrous state. Sometimes the thickening of the parietes of the stomach is almost wholly attributable to the fact of the muscular membranes having become hypertrophized.

Ulcers are rarely found, although more frequently as the consequence of Chronic than of acute Gastritis. They are usually observed in those parts of the organ in which thickening and decomposition have taken place ; and are sometimes found cicatrised.



Perforation is also rare, but, as well as ulceration, is more frequently the effect of Chronic than of acute Gastritis.

The malady described has long been at once the common affliction of multitudes, and the opprobrium of the profession. Down to a comparatively recent period, nothing positive was known regarding the mode of treatment essential to a cure. Prior to the preceding age, the nature of the evil itself was a mystery ; and long afterwards it continued to be undecided on what basis a plan of treatment should be fixed. Nothing, therefore, could surpass the contradictions exhibited in the prescribed methods of combating the disorder. The researches of modern physicians have since elicited, that the affection consists of a chronic inflammation of the mucous membrane of the stomach ; and, further, that this condition owes its origin to one or more of the causes set forth at the commencement of this paper.

The exciting causes of the malady once known, the means by which a cure may be facilitated present themselves at once to the mind. To arrest the evil at its source, it is needful to exclude all stimulants from the regimen, such as tea, coffee, wine, beer, spices, acids, &c. The patient must be restricted to a moderate quantity of food, proportionate to his digestive powers and to his appetite. Care should be taken to vary the food, the choice being confined to those articles of diet which the patient can most readily digest. Pork, salted meats, veal, (especially



when very young) geese, ducks, venison, &c., must be prohibited: also, indigestible fish, such as salmon, mackarel, &c.; acid vegetables, such as sorrel, as well as cucumber, horse radish, and salad. Soups and other dishes in which condiments have been introduced, should be scrupulously avoided. All kinds of domestic medicines must be unreservedly abandoned; even purgatives, from the use of which so many find a prompt relief from suffering; for experience shows plainly, that the relief thus afforded is but transitory, and that when the action of the medicine ceases, the sufferings recur with increased intensity. It must be borne in mind, that purgative medicines can only act by irritating the mucous membranes of the stomach; they present substances repugnant to the tissues, which constantly strive to expel them by surrounding them with fluid secreted by the mucous glands, and urging the intestinal muscles to contract upon the obnoxious bodies, and eject them from the digestive tubes. By this reaction of the vital power against the offending substance, the intestines are cleared, and the constipation for the moment overcome: but as the malady itself is not touched by the purgative, the constipation, which is but one of its signs, returns with redoubled violence, and proves obstinate in proportion to the energy of the medicament previously exhibited. Thus it comes to pass, that the sufferings of the patient are prolonged and increased by the very means employed to remove them. Stimulants, as

already remarked, ought to be prohibited for several reasons, the chief of which is, that they yield no nutriment whatever, and, therefore, give no real support to the tissues. Stimulants, as their name implies, have merely the property of exciting or irritating the tissues, so as to induce a great and artificial development of the vital energy: they bestow no additional power, but merely call into activity that which exists, and in so doing, waste it. When the temporary excitement raised by such means passes away, the organs relapse into a state of weakness, from which they can only be roused by appliances still more energetic than the former ones. The waste of vitality may thus be continued to a condition of hopeless paralysis.

From what has been said, it follows, that the first rule of treatment is to withdraw the exciting cause or causes of the malady: the second, to administer medicaments antidotal to the cause of the malady: the third, to select those remedies which will act most harmoniously with the curative efforts of the organism. An example may be offered in illustration. An individual is addicted to spirituous drinks, and thereby contracts gastritis. The practitioner will,

Firstly—Forbid the use of alcoholic drinks.

Secondly—He will administer an antidote, such as Nux Vomica, Lachesis, Sulphur, &c.

Thirdly—Of those antidotes he will choose that which, in its simple effects, exhibits phenomena most nearly resembling the signs of the disorder treated.



The medicaments which are most frequently employed in the several stages of Chronic Gastritis are the following :—

In the first stage of Gastric derangement :—*Bryonia*, *Ignatia*, *Nux Vomica*, *Pulsatilla*, *Tartarus Emeticus*.

In the second stage :—*Bryonia*, *Cocculus*, *Ignatia*, *Nux Vomica*, *Pulsatilla*, *Rhus Toxicodendron*, *Tartarus Emeticus*, *Carbo Vegetabilis*, *Lycopodium*, *Staphisagria*, *Sulphur*, *Belladonna*, *China*, *Graphites*.

In the third stage :—*Arsenicum*, *Carbo Vegetabilis*, *Graphites*, *Lycopodium*, *Natrum Carbonicum*, *Pulsatilla*, *Sulphur*, *Nux Vomica*, *Silicea*, *Baryta*, *Manganum*, *Phosphorus*, *Sepia*.

In the latter conditions especially :—*Bryonia*, *Calcarea*, *Cocculus*, *Coffea*, *Conium*, *Lycopodium*, *Natrum Muriaticum*, *Arsenicum*, *Nux Vomica*, *Pulsatilla*, *Silicea*, *Sulphur*, *Plumbum*, *Veratrum*, *Sepia*, *Graphites*, *Aurum*, *Opium*.

*Nux Vomica* is especially indicated when there are eructations and regurgitations, nausea, inclination to vomit, and vomiting of food ; aching and griping pains in the stomach, pyrosis (water-brash) ; pressive inflation of the abdomen, colic, pressure in the stomach, as by a stone, pinching contractions, oppression of the chest, bruise-like pains, sensation of burning and excoriation ; painful tenderness in the pit of the stomach, both to the touch and to all kinds of pressure, rendering tight lacing insupportable. Constipation, Head distracted, painful ; restless and hypochondriacal humour, irritability of temper. Anxiety, vertigo, fainting fits, cold and shivering, with heat in the head and face, and redness of the cheeks, fatigue, and drowsiness.



*Nux Vomica* is especially indicated when alcoholic liquors, coffee, or sweetmeats, are the known causes of the disease, or when it is attributable to a chill, to anger, late hours, a sedentary life, or excessive study.

It is suitable to individuals of a dry, meagre, bilious constitution, to persons of plethoric habit of body, and to those also whose constitutions have been debilitated.

*Lachesis*.—This medicament is very suitable in cases of habitual drunkenness, and is indicated when the malady is superinduced or aggravated by moral emotions, such as arise from sudden disappointment, or fright, and when the patient experiences a great weakness of body and mind, loss of strength, great anguish, moral depression, and melancholy; tendency to give way to chagrin—to look darkly on everything—to feel persecuted—hate and contempt for relatives—mistrust, jealousy, and tendency to take everything in bad part—inaptitude for all kinds of mental or bodily labour; great apathy and extraordinary weakness of memory—heaviness of the head, and pressure outwards, as though it would burst—headache every morning on waking, or else after dinner—tightness in the occiput, extending to the nape of the neck—eyes yellowish, and clouded—face pale, wan, and sickly—tongue shining, red, and furrowed—taste disagreeable or sweetish, acid, astringent, metallic—appetite irregular—hunger unhealthy, with nausea, yawning, and fainting, if food be not taken at once; or with nipping pressure in the stomach, returning shortly after a meal. Insatiable thirst; desire for wine or milk, neither of which, however, agree with the patient; inability to swallow food or drink—sensation as if something were lodged in the cardia, and impeded deglutition. Aching in the stomach, extending to the chest; and sensation as though a worm were crawling there, and gnawing the parts—cramps and violent pains in the stomach, with eructations, retching, and vomiting of slime. Constipation or diarrhœa.

*Sulphur* is suitable to persons addicted to alcoholic drinks, when the evil consequences are not of recent date; when there seems to have been a pre-existing psoric condition, such as a chronic tendency to skin diseases; when the constitution is debilitated; when the Gastritis is especially characterized by acidity, pyrosis, and vomiting of food. Sensation of trembling in the in-

terior of the body, with restlessness or uneasiness which does not permit continuance in a sitting posture, with necessity to extend and contract the limbs alternately. Great prostration after the slightest conversation. The patient is melancholy, sad, anxious, and despairing, respecting his condition and his affairs. Disgust to life; repugnance to conversation, irascibility, great indolence, and dislike to all labour, both mentally and bodily. Confusion in the head, with difficulty in thinking—headache, as after a debauch, or as from incarcerated flatus—aching in the eyes and eyelids, as though sand were in them—face pale or yellowish—fetid, sometimes acid smell of the mouth, chiefly in the morning or in the evening, or after a meal—taste chiefly acid; sometimes acid, bitter, or sweetish. Complete absence of appetite and disgust to food; or else excessive appetite, amounting sometimes to ravenousness. Great weakness of digestion, chiefly for animal food, fat things, milk, acids, and farinaceous substances—milk produces sour rising; after a meal, oppression of the chest, nausea, aching and cramps in the stomach, colic, and inflation of the abdomen; also flatulence, vomiting, great fatigue, shivering, confusion and pain in the head, heat in the face, burning sensation in the hands, flow of water from the mouth. Contusive and bruise-like pain in the tegments of the abdomen. Tenderness of the abdomen when touched, as if the internal surface were raw, or formed one large wound. Inflation of the abdomen, with aching pain occasioned by incarcerated flatus, chiefly on the left side. Stools hard, knotty, and scanty

*Calcareæ* is useful in the case of persons of lethargic, or lymphatic and feeble constitution, and sickly nutrition. When the patients are depressed, sad, melancholy, suffering extreme anguish with palpitation of the heart, ebullition of the blood, and shocks in the epigastrium; despair on account of the shattered state of the health,—hypochondriacal humour, impatience, nervous excitability and impressibility. The least noise occasions fatigue; excessive ill-humour, and spitefulness, with obstinacy, and disposition to take everything in bad part—feeling of compression in the head, as if it were in a vice; with semi-lateral headache, risings and nausea—stunning, aching, or pulsative pains in the head, aggravated by spirituous drinks, or by intellectual labour; aching at the vertex, congestion in the head. Noise and pain in



the head, with heat, which extends to the cheeks. Constant expectoration of an acid saliva—vesicles in the mouth and on the tongue, which is coated white—bad taste in the mouth, bitter, sour, or metallic, especially in the morning;—ardent thirst, sometimes total absence of appetite;—hunger shortly after a meal;—ravenousness in the morning—prolonged disgust for meat, and for hot aliments. After a meal, heat or swelling of the abdomen;—pains in the head, abdomen, and stomach; risings; flow of water from the mouth; depression, or desire to sleep. Pyrosis (or water-brash) after every meal, noisy and continual risings,—regurgitations of sour substances; pinching, cutting pains, and nocturnal aching in the epigastrium. Driving pains in the hypochondria, extending to the back. Stools tardy, hard, and frequently composed of undigested matter; before the evacuation great irritability; urine blood-red, or brownish-red; of a pungent smell; acrid, fetid, with a white mealy sediment.

*Pulsatilla* is chiefly indicated in the cases of persons of a mild disposition, lymphatic temperament, pale complexion, blue eyes, and light hair. It is also suitable when the origin of the malady is found in an abuse of sulphur, mercury, cinchona, chamomile, the fat of pork, wine, &c., a fright, mortification, &c., when also there are aggravations of the sufferings every second day—fetid odour of the mouth—sensation in the tongue, as if it had been burned—tongue covered with a thick, greyish, whitish, or yellowish coating—the taste of meat is faint, putrid, sweetish, or bitter in the mouth: also of butter, bread, milk, and beer: *bitterness of the mouth*, or acidity after eating—*want of appetite*—disgust to food—ravenousness, with a gnawing pain in the stomach—absence of thirst, or else extreme thirst—longing for spirituous, spiced, or acidulated drinks—sensation of derangement of the stomach, like that occasioned by fat substances. Pulsation in the pit of the stomach—vomiting of greenish, slimy, or bilious bitter, or acid substances: vomiting of food; of blood;—the nausea or vomiting occur chiefly in the evening or at night, or after a meal; paleness of the face; pains in the ears and back; burning sensation in the throat and œsophagus; flatulence—compressive, cramp-like pains in the stomach, and precordial region, chiefly after a meal—constipation, sometimes with a painful pressure on the rectum, and pains in the back—melancholy—great



anxiety respecting business matters ; care and vexation ; great anguish and anxiety, often arising in the precordial region, and sometimes urging to suicide—humour hypochondriacal and morose, often attended with repugnance to conversation—great over-excitability of temper—anxiety, with fear of death, or of being struck with apoplexy ; also with buzzing in the ears, shivering, and convulsive movements of the fingers—fatigue of the head by intellectual labour—sensation of emptiness, and of confusion in the head, as after keeping late hours, or as after a debauch.

*Bryonia* is suitable in Chronic Gastritis in the case of individuals of a nervous, dry, bilious constitution, dark complexion, black eyes, and hair. The patient experiences an aching in the stomach, as from the pressing weight of a stone, after eating ; every kind of food lies heavy on the stomach, and is returned in regurgitations—burning sensation in the stomach, or else lancinating pains ; vomiting of food ; bitterness in the mouth after a meal, or when the stomach is empty—inclination to vomit, with feeling of suffocation—hiccough, with feeling of suffocation, and vomiting of what has been swallowed, or of bile—obstinate constipation—vertigo, burning frontal headache,—earthy or yellowish colour of the face—redness and heat of the face after eating—putrid taste in the mouth—tongue white and coated—bilious, insipid mucus, and putrid taste—great thirst, and repugnance to food—hot, lancinating pains after the least emotion in various parts of the body ; want of sleep ; frequent inclination to yawn ; lively dreams ; irritability ; fits of passion ; anxiety.

*Cocculus* is suitable to persons of a delicate and phlegmatic temperament, or else of a bilious habit—when the attack is induced or aggravated by a fit of passion, or by an abuse of chamomile ; when the complaint is aggravated by carriage exercise, and attended by nervous weakness. Aggravation from eating and drinking, especially from the use of coffee ; also from cold air ; weakness induced by the slightest corporeal exertion ; numbness, both of the hands and feet. Violent cramps and sensation of distension in the stomach : colic in the stomach, with difficult respiration ; fulness of the stomach which hinders respiration ; inclination to vomit while eating ; risings, with pains in the stomach and precordial region—nausea even to weakness—fetid risings, with inclination to vomit—violent risings when fasting—metallic

taste in the mouth—acid taste, especially after eating—excessive disgust for all kinds of food, solid and liquid; acid taste of bread—tongue yellow and coated; constipation; vertigo, resembling drunkenness; inclination to vomit on sitting up in bed, which forces the patient to lie down again, especially after taking food; headache, as though the head were hollow—heaviness and heat in the eyes—numbness of the hands—painful sensitiveness of the limbs to the touch. All the symptoms, those of the head especially, are aggravated after eating or drinking, or after sleep, or conversation: the pain is generally accompanied by sadness; sleep broken by anxiety and agitation. Extreme moral susceptibility—anger, and disposition to take offence at everything.

*Ignatia* is chiefly suitable to persons of a nervous temperament, and of gentle disposition, and great sensibility; to hysterical females, when the malady is owing to moral suffering, grief, unhappy love; when it is caused by coffee or chamomile, or is aggravated by those substances. The symptoms which indicate this remedy are: Pains in the stomach which interrupt sleep, and are aggravated by pressure; burning pain in the stomach; sensation of weakness, and of emptiness in the epigastrium. Nausea, with agitation and anxiety; regurgitation of undigested aliments; of bitter water; hiccough after eating and drinking; repugnance to milk; the taste of milk continues for a long time in the mouth—vertigo, with sparks before the eyes; heaviness in the head; acute tearing pain in the head, with throbbing; pale complexion, the lips crack and bleed. Pain as of excoriation in the inside of the lower lip; tongue humid, white, and coated, the mouth constantly filled with mucus. Hard evacuations, with straining and painful urgency (tenesmus), aqueous urine, heaviness of the limbs; the legs sink under the patient; numbness, with starting of the limbs; violent yawning, with sensation as if the jaw were dislocated. State of alarm—of irresolution; great tendency to take fright—morose and peevish temper.

*Lycopodium* is suitable to lymphatic persons, and especially to females; to persons of a gentle disposition, subject to melancholy, in whom there is a want of vital heat, great desire for, or repugnance to, the open air, with excessive sensitiveness to cool breezes. The symptoms which indicate *Lycopodium*, are—stomach-ache, sometimes with bitter taste after a meal,—pain in the stomach, with



shiverings; torpor of the hands; swelling of the epigastrium, which is painful to the touch; frequent fits of nausea in the morning, before breakfast—oily or sour risings, with hiccough, and tightness; fulness of the chest after eating—ravenousness—absence of thirst; loss of appetite; repugnance to cooked or warm food, to rye-bread, and to meat. Vertigo, with vomiting; heat in the head, congestion of blood to the head; heaviness of the head; cephalalgia, with weakness and great internal agitation. The hair turns grey; smarting in the eyes; weakness superinduced by noise, music, such as the sound of an organ, &c.; frequent flushes of heat in the face—yellow, pale, livid complexion, with deep furrows in the face; a blue circle round the eyes; lips bluish; teeth yellow; difficult stools, expelled with great effort. Weakness, especially during a meal, with dread of movement—ebullition of blood in the evening, with agitation and trembling; internal weakness; fatigue in the limbs on awaking; constant want to lie down; somnolence and frequent yawning; or much sleeping, with sleep broken by frightful dreams; nightmare; fear of solitude; susceptibility and irritability, with inclination to shed tears; obstinacy; disposition to be angry; great apathy.

*Silicia* is applicable when the patient complains of bitterness in the mouth; much thirst; sometimes want of appetite; dislike to all kinds of food, especially cooked and hot meats, with a craving for cold things. Great disposition to sleep after a meal; also water-brash, sour risings, acidity in the mouth, fulness in the stomach and abdomen. Water-brash; aching in the stomach; vomiting; shivering; congestion in the head; heat in the cheeks. Nausea every morning, with pain in the head and eyes, when turning them; often followed by vomiting of bitter water; squeezing sensation in the scorbiculus, as by a claw; burning pain in the stomach; constipation; tardy, difficult, and knotty stools; hardness of the stools, with frequent tenesmus. Suppression of the catamenia, aching in the head, with ill-humour, and heaviness in all the limbs. Heaviness of the head, it appears as though the forehead would burst; throbbing cephalalgia; after the pains in the head, obscuration of sight; pale earth-coloured face. Humour melancholy, with inclination to shed tears; taciturnity; restlessness and loss of temper on the slightest provocation—weakness of memory—inability to think.



*Arsenicum* is indicated in cases where there are:—Rapid prostration of strength; extreme indolence and dread of all movement; sensation of torpor in the limbs—desquamation of the skin of the body; dry skin, resembling parchment, and cold and bluish; yellowish colour of the skin; eruptions like nettle-rash; continual desire to sleep, with yawning, violent and frequent—nocturnal wakefulness, with agitation and constant tossing. Light sleep, during which the least noise is heard; shivering and shuddering after eating or drinking; anxiety; excessive anguish, which prevents rest in any position; discouragement; great impressibility of all the organs. Heaviness, sensation of weakness and confusion in the head, chiefly when in a room, ameliorated in the open air; face pale, wan, of a yellowish, leaden, or earthy colour, with greenish or bluish spots or streaks.

Unpleasant smell from the mouth; tongue bluish or white, or as if it had been burned. Bitter taste in the mouth, chiefly after eating and drinking. Absence of or else great thirst; disgust to all kinds of food, especially animal food and butter. Everything that is swallowed occasions an aching in the œsophagus, as if it were stopped there; frequent acid or bitter eructations after a meal; regurgitations of acrid substances, or of bitter, greenish mucus; frequent and convulsive fits of hiccough, especially at night; vomiting, sometimes very violent, especially after eating: vomiting of blackish, sanguineous substances; inflation and tightness in the precordial region; extreme tenderness of the stomach and of the epigastric region, especially on touching the parts; pressure in the stomach as by a stone, and excessive anguish in that region, with plaints and lamentations. Feeling of painful constriction, of cramps, of drawing, boring, and gnawing in the stomach. Sensation of coldness or of burning in the stomach and precordial region; constipation, with frequent ineffectual efforts to evacuate.

*Carbo-Vegetabilis* is very useful in Chronic Gastritis, when the following indications present themselves, viz.: Ready benumbing of the limbs—contusive pain in all the limbs, especially in the morning on rising—extreme depression, sometimes to the degree of fainting; great disposition to sleep during the day. Retarded sleep, and wakeful restlessness. Timidity, irresolution, want of self-possession in company; despair, with lachrymose humour and

discouragement, also desire to die, and inclination to suicide; irascibility, also sudden and periodical weakness of memory; vertigo, induced by the slightest movement of the head, sometimes with nausea; obscuration of the sight; trembling, buzzing in the ears. Heaviness of the head; aching between the eyes, in the temples, and occiput; throbbing in the head, especially in the evening after a meal. Aching and burning pain in the eyes; pricking itching in the nose; paleness of the face; yellowish, greyish complexion. Bitter taste; salt taste of the mouth, and of food; want of appetite, or else very great hunger and thirst. Chronic disgust to animal food, milk, and fat; desire for salted or sweetened food; much inflation of the abdomen, especially after taking milk, acidity in the mouth, and acid risings. Confusion in the head after dinner, and sense of weight in the stomach; or headache, heaviness in the legs, mental anxiety, risings of food, especially of fat substances. Continual nausea; cramps in the stomach, with burning, or with accumulation of flatus. Great sensitiveness of the epigastrium; sensation of scratching, and also of trembling in the stomach; fright, sudden disappointment, or a chill, renews the stomach pains; which also recur after a meal, especially when flatulent food has been eaten. Scanty stools; constipation; stools difficult, without being hard; burning pain at the anus; pain like that of child-birth in the abdomen.

When, after a careful comparison of the symptoms of the disease with the known effects of various remedies, the suitable medicine has been fixed upon, the next point to settle is the potency which ought to be employed.

To attain success in practice, it is highly important to be able readily to solve this question. In maladies which are not of very long standing, recourse may be had to the 30th or 60th dilution. In very serious cases, very far advanced, the practitioner must resort to still higher attenuations, such as the 100th, 200th, and upwards.

There are three modes of administering the medicines, viz. :

First. A globule may be placed on the tongue, as a single dose; or,

Secondly. In the case of very impressible subjects, a globule may be dissolved in ten, twelve, and even twenty teaspoonsful of water; one to be taken every evening, or morning and evening,



according to the effect produced. When aggravations of the symptoms are perceived to follow the administration of remedies, the intervals between the doses must be extended.

Thirdly. When the object is to act on the vital energy generally, and the patient is highly sensitive, the medicine must be administered by olfaction; for which purpose one or two globules may be put into a small empty phial, which should then be applied to the nostrils successively for several seconds; the patient being instructed to draw in the air as strongly as possible.\*

The remedy is seldom to be repeated, unless an amelioration of the symptoms present itself, the phenomena continuing substantially the same in character. When the globule is taken dry, it should be left to operate undisturbed for from eight to forty days; excepting when it is given piecemeal in sugar of milk in daily doses, in the same way as when dissolved in water.

The same remedy may be taken according to the second method, for five or six days successively; after which the patient may be left undisturbed for some days, at the expiration of which time, recourse may be had either to the same or to a new remedy, according to the indications presented.

It may here be remarked, that the method by which a change of remedy is ascertained to be proper, does not consist in the careful observation of existing symptoms alone, but in noting, day by day, all the external and internal influences which can be supposed to affect the progress of the disorder; such, for example, as a cold or hot temperature, change of wind, dampness or dryness of the atmosphere, food, moral emotions, such as joy, grief, anger, jealousy, &c. All these conditions modify the complaint, and indicate certain medicaments to act intermediately with those which form the basis of the treatment, and which continue to oppose themselves either to the primary cause of the malady, or to the existing constitutional taint, whatever that may be.

The subjoined cases will, perhaps, elucidate the views which have been stated, and which, it is believed, express the necessary conditions of successful practice.

\* Most practitioners consider the evidence upon which the efficacy of the administration of medicines in this form rests, to be by no means conclusive. Dr. Curie must be understood as representing his own individual view.—ED.



Mary B., aged 42, of a dark, sallow complexion, admitted an out-patient to the Dispensary, May 13, 1841.

She states that her health was very good till last November, when she was seized with a fit, which she was told was "apoplexy," attended with total insensibility; after which she was cupped, blistered, and took various medicines.

At present she complains of vertigo, with sense of falling, if she walk fast; burning heat and heaviness at the top of the head, aggravated at the menstrual periods, throbbing in the eyes, with occasional loss of vision, which has been worse since she was cupped. Tongue covered with a white coating in the morning, with disagreeable taste in the mouth. Appetite very bad; occasionally, shooting pains in right hypochondrium, and flatulence; constipation; catamenia too frequent and too profuse, with aching pain in the sacral region.

Prescription—China, two globules, 30th, to be followed by Causticum, two globules, 30th.

May 20th. She feels herself improving. Vertigo diminished.

Prescription—Nux Vomica, two globules, 30th.

June 10th, feels quite well, except heaviness at the back of the head. Catamenia becoming quite regular.

Prescription—Nux Vomica, two globules, 30th. Platina, two globules, 30th.

June 19th. She feels so well that she wishes to return her card of admission. Requested to visit the Dispensary once more.

Prescription—Platina, two globules 30th.

July 10th. She has remained perfectly well, and is therefore dismissed.

Mrs. M., aged 50, of a naturally mild disposition, and sanguineous temperament, admitted as an out-patient to the Institution in Hanover Square, April 6, 1843.

She states that she had been for many years subject to oppression of breathing and cough, also that she had a severe miscarriage five years ago, with great loss of blood, being left in a very debilitated condition by it, for which she was ordered stimulating diet, with wine and porter; tonic medicines also of various kinds.

She now complains of sinking sensation at the epigastrium, with

pressive pains and flatulence in left hypochondrium; tongue furred, with foul taste in the mouth, bowels generally costive, occasional attacks of frontal headache.

The absorbents of her right arm are swelled and indurated, also the glands in the axilla, the effects of having pricked her finger with a nail eighteen months ago.

Prescription—Nux Vomica, two globules of 18th dilution, followed by two globules 12th Belladonna, two globules 12th Mercurius, and two globules 30th Hepar Sulphuris, at intervals of six days between each.

May 1st. The headache and gastric symptoms are much relieved; the gland in the axilla is more swollen and painful.

Prescription—Sulphur, two globules, 30th, followed by Hepar, two of 18th.

May 17th. The inflamed glands and absorbents are much better; improving also in other respects.

Prescription—Belladonna, two globules, 30th, Dulcamara, two globules, 30th, Calcarea, two globules, 30th, at intervals of a fortnight.

July 11th. Her general health is very good; occasionally she feels a dull aching pain across the forehead in the morning. State of the arm much improved.

Prescription—Belladonna, two globules, 30th, Calcarea, two globules, 30th.

August 10th. She suffers at times from sinking at the epigastrium, is rather low spirited.

Prescription—Ignatia, two globules, 30th, Sulphur, two globules, 30th.

August 30th. The affected gland in the axilla cannot be felt, feels quite relieved from the gastric symptoms.

Prescription—Mercurius, two globules, 30th.

Sept. 25th. Has continued quite well, and is discharged.

Sarah H., aged 36, admitted an out-patient to the Dispensary, July 22, 1842. She is naturally of a cheerful disposition, and attributes her present affection to irregularities of diet, and mode of living, having been much accustomed to tea, coffee, wine and porter.

At present she is affected with soreness and tenderness at the



left hypochondrium, and sensation of heaviness and weight at the epigastrium, insomuch, that she cannot endure the pressure of her clothes. Her tongue is furred and dry, with foul taste in the mouth. Appetite irregular, sometimes it is craving. Sense of suffocation and difficulty of breathing on going up stairs, or after any unusual exertion.

Prescription—Nux Vomica, two globules, 12th, to be followed by Nux Vomica, two globules, 30th.

August 6th. She writes, that she feels much improved, appetite is becoming more regular, pain in left hypochondrium much diminished.

Prescription—Calcarea, two globules, 30th.

August 24th. Says she is nearly well, occasionally feels an uneasiness at the epigastrium.

Prescription—Nux Vomica, two globules, 12th.

Sept. 9th. Returns her card, feeling quite well.

Prescription—China, two globules of 12th.

Mrs. P. applied for relief at the Institution, June 8, 1844. Of a nervous temperament, rather desponding in mind. She has been fifteen years ill, and been under Allopathic treatment for a long time, without any permanent benefit.

She complains of shooting pains across the forehead, with sensation of heaviness and fulness over the orbits, especially on stooping. Her tongue is pretty clear; feeling of fulness and weight at the epigastrium after food. Shooting pains in the left hypochondrium, constipation; her pulse is natural.

Prescription—Nux Vomica, two globules, 12th, to be followed by China, two globules, 12th.

June 17th. The Gastric symptoms are much improved, a number of red pustules have appeared over the face, discharging a thick white matter.

Prescription—Sulphur, two globules, 30th.

July 1st. Feels quite well, appetite very good, no trace of uneasiness at epigastrium or hypochondrium. Constipation removed, the pustules on the face gradually fading away.

Prescription—Sepia, two globules, 30th.

July 15th—Continues quite well, and is discharged.

Charles A., aged 37, of a sallow and pale complexion, admitted



to the Institution, June 13, 1843. He is a workman in a white lead manufactory, and has been, till lately, in pretty good health.

He complains of giddiness and shooting pains from the forehead to the back part of head and neck, dizziness of the eyes, aching pain across the epigastrium, attended with feeling of weight and soreness after each inspiration. Appetite very bad, with sickness and vomiting; bowels costive; urine of a deep yellow colour. Suffers much at nights from cramps in his thighs.

Prescription—Belladonna, two globules, 30th.

June 15th. Complains of a dragging pain in the right hip, moving from thence towards the back.

Prescription—Antimonium Crudum, two globules, 30th.

June 20th. Gastric symptoms much relieved, appetite not yet good. Constipation; pain in the hip is better.

Prescription—Ranunculus Sceleratus, one globule, 30th.

June 27th. He has no pain at all; feels himself quite well, except being rather low spirited.

Prescription—Nux Vomica, two globules, 30th.

July 3rd. Considers himself quite well, and is discharged.

## DR. FORBES ON HOMŒOPATHY.

THE opponents of new truths, of course, present every variety of character. There is the humorous opponent, the dignified opponent, the terrified opponent, the abusive opponent, and last of all, the *candid* opponent. Fortunately, however, all these rarely make their appearance in one body, but start up at different stages, each new combatant taking the place of his worn-out predecessor ; so that the progress of the offending doctrine may, at most times, be estimated by ascertaining the number of knights already dead, and the device and arms of the Obstructor for the time being.

The humorous opponent is always the most confident, because he comes into a bloodless field, and has no reason to doubt but that he shall have it all his own way ; the dignified opponent, advancing with something of an indignant sigh over the fallen carcase of folly, finding the matter beginning to look serious, tries to strike terror by a frown ; the terrified opponent then cries out for the lookers-on to help him to put down the audacious disturber ; and next the abusive opponent, afraid of the weapons which have laid his predecessors low, betakes himself to

flinging mud. Finally, comes the candid opponent, walking into the field almost with an air of friendship, congratulating his enemy on the victories he has achieved, glancing at the bodies of the fallen, with an exclamation of “served them right,” and begging to be allowed a dozen passes, just as a “brother’s wager,” to be frankly played, resolving hopefully, at the same time, to give a mortal thrust, if he succeed in placing his enemy off his guard, and congratulating himself, that in case of failure he will not have compromised his reputation.

Homœopathy, it appears, has already encountered this last opponent in the person of Dr. Forbes. Dr. Forbes is a great inquirer into new truths—at least when they have got to a certain age. He does not take them up rashly, because he is a philosopher and a Scotchman, but when they have reached the point at which all the world is beginning to attend to them, Dr. Forbes always comes forward, and insists that neglect would be unjustifiable.

Forty-two pages of a recent number of the British and Foreign Medical Review are devoted to a consideration of the new doctrine, which, although promulgated half a century before the year 1835, when the British and Foreign Medical Review first made its appearance, has, singularly enough, until the present time, been “but little adverted to, and *never formally noticed*” in that journal. This long silence is not accounted for; but Dr. Forbes’ opening statements show that it cannot be explained on the ground



of the doctrine having proceeded from one whose views were not entitled to respectful consideration. Of the Author of Homœopathy, it is conceded, that

“No careful observer of his actions or candid reader of his writings, can hesitate, for a moment, to admit that he was a very extraordinary man. He was undoubtedly a man of genius, and a scholar; a man of indefatigable industry, of undaunted energy;—unsurpassed by few in the originality and ingenuity of his views, superior to most in having substantiated and carried out his doctrines into actual and most extensive practice. It is but an act of justice, also, to admit, that there exist no grounds for doubting that he was sincere in his belief of the truth of his doctrines, and that many, at least, among his followers, have been, and are, sincere, honest, and learned men.”

Nor is it to be justified on the ground that the doctrine is not one of importance, or that it is inherently absurd.

“Homœopathy is an original system of medicine, as ingenious as many that preceded it, and destined probably to be the remote, if not the immediate, cause of more important fundamental changes in the practice of the healing art, than have resulted from any promulgated since the days of Galen himself. By most medical men, it has been taken for granted, that the system is one not only visionary in itself, but that it is the result of a mere fanciful hypothesis, disconnected with facts of any kind, and supported by no processes of ratiocination or logical inference. *And yet nothing can be further from the truth.* Whoever examines the Homœopathic doctrines as enounced and expounded in the original writings of Hahnemann, and of many of his followers, must admit, not only that the system is an ingenious one, but that it professes to be based on a *most formidable* array of facts and experiments.”

Although, however, Dr. Forbes has thus thought it consistent with the duties which a medical reviewer

owes to the profession and to the public, to permit a doctrine propounded by an "extraordinary man"—a man of "genius,"—"originality"—"energy"—"industry"—"learning" and integrity, and which in itself may be destined to work "more important and fundamental changes in the practice of the healing art, than any promulgated since the days of Galen," to remain during the entire ten years of the existence of his journal without "any formal notice," it appears that he has "not been unaware of its claims to attention, nor regardless of its remarkable progress in every country in Europe." He admits, moreover, that "he ought *probably* to have noticed the subject long ago," and that he "can no longer refrain from doing so." Perhaps he waited until he had thoroughly investigated the matter, and could say something definite regarding it? Let us see.

"As has been already stated, we think it impossible to refuse to Homœopathy the praise of being an ingenious system of medical doctrine, tolerably complete in its organization, tolerably comprehensive in its views, and as capable of being defended by feasible arguments as most of the systems of medicine which preceded it. It is quite another consideration whether it is TRUE."

And Dr. Forbes does not believe it to be true. He gives a "decided negative" to it, and considers that, until further proofs in its favour are brought forward, it behoves all who regard the prosperity and dignity of true art to *resist* its progress. He does not, however, mention in what way these proofs are to be got



at, if all who regard the prosperity of the medical art are to resist the attempts to accumulate them.

Of course, the reasons which induce Dr. Forbes to call upon the profession to resist an ingenious medical doctrine, "tolerably complete, tolerably comprehensive, and capable of being defended by feasible arguments," are of a very conclusive kind. It will be well, therefore, to examine them in detail.

In the first place, Dr. Forbes refers for objections "which cannot easily be rebutted," to a pamphlet by Dr. Wood, of Edinburgh, and also to "many other books and journals," the names of which he unfortunately omits. He does not quote any of Dr. Wood's objections, but requires us to rest satisfied with his assumption, regarding their force. Dr. Wood, however, has already been *answered*, and, therefore, unless Dr. Forbes will *specify* the objections of that gentleman, which still, in his opinion, require notice, this part of his argument must be set aside.\*

\* Dr. Forbes speaks of Dr. Alexander Wood's work, which is silly and abusive to the last degree, as a "very clever pamphlet." We have quoted Dr. Forbes' opinion of the character of Hahnemann, let us give a specimen of the terms applied to him by the calm and "clever" Dr. Alexander Wood. "Of the great founder of Homœopathy we have said but little. His history is that of his predecessors, and Bacon's character of Paracelsus, slightly altered, brings him before us. 'For other impostors are only falsifiers and pretenders, but this man is throughout a monster, (*i. e.* a rare double-head). What Bacchanalian oracles are those



From the reference to Dr. Wood's pamphlet, Dr. Forbes passes to state his own objections.

"1. We deny that many of the medicines said by Hahnemann to be capable of exciting artificial diseases, or the symptoms of diseases, in the healthy body, are really possessed of such powers. We instance, in proof of our assertion, the very medicine which gave rise to the idea of the doctrine in its author's mind—cinchona. We deny that it will produce ague, or anything like ague, or any other form of fever, in the majority of human beings; and so of a large proportion of the Homœopathic remedies in most common use."

Now, the above denial that cinchona will produce ague in "the majority of human beings," will at once be detected as worthless. Dr. Forbes does not tell us on how many persons, in perfect or average health, he has himself tried to ascertain the effects of large doses of cinchona, nor does he refer to the details of other experimentalists. It is strange that

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he utters in his experiments, while he is ridiculously aping Epicurus!' (Bacon). Blinder than fate, and more rash than chance, he is ready to avouch the absurdest falsehoods. What dreams of resemblances, correspondences, and parallels are given us by this fantastical linker-together of imaginations. The sophists were only deserters of experience, but this man has destroyed it, and has endeavoured to corrupt the fountains of science, and dethrone the human mind. At the same time, so far is he from understanding, or justly representing experience, that he has added to the trouble and tediousness of experimenting. In short, he has everywhere, to the utmost extent, magnified the absurd pretences of empirics—countenanced such extravagances, and encouraged others to believe them from his own assurances, being thus at once the work and servant of imposture." It may be very "clever" thus to speak of a genius, a scholar, a learned and an upright man, (vide Dr. Forbes) but we submit that it is not philosophical.

he should yet have to learn that a mere opinion in scientific matter is worth nothing against direct testimony. With regard to the powers of cinchona in producing ague, we have not only the testimony of Hahnemann and his disciples from personal experience, but also that of one of the very "books and journals," written against Homœopathy, to which Dr. Forbes refers as authorities. "The *most perfect ague fit*, within my own remembrance," writes Dr. Samuel Dickson, one of the fiercest opponents of the new doctrine, "appeared to me to be the effects of two grains of quinine which I had prescribed for an asthmatic patient!"

Dr. Forbes' next objection stands thus :

"2. We affirm that a large proportion of the experiments performed by Hahnemann and his friends, with the object of ascertaining the therapeutic properties of medicines are altogether fallacious. In these experiments, it seems to be taken for granted, that every bodily or mental change, every sensation, every action that occurred, subsequently to the medicine being taken, was *caused* by the medicine. Every feeling and occurrence was recorded, and everything is admitted, as matter of course."

On this head it may suffice to mention, that the experiments alluded to were carried on during a period of twenty years, that persons in the best health, and engaged in cheerful occupations were, as far as possible, selected: that these persons were careful in their diet, and also in avoiding all causes of mental excitement, and that when disturbances of this kind occurred, the experiments were broken off



and recommenced ; and that all symptoms, moreover, which appeared doubtful, (that is to say, such as would be likely to arise from mere fancy,) were included in a parenthesis, until further opportunity was afforded of establishing or rejecting them. Dr. Forbes will not admit experiments of this sort to have any value, until he gets “ a parallel series of healthy persons set down to record all their sensations for days, after taking *no* medicines ;”—but although the Homœopathists have not furnished him with this, it would surely be more fitting that he should take the trouble of accumulating it for himself, than that he should simply, because it is wanting, *resist* a doctrine which is “ tolerably complete, comprehensive,” &c., &c., &c. Dr. Forbes must also be reminded, that a very large proportion of the symptoms recorded by the Homœopathists in their *Materia Medica*, have been ascertained from writers on toxicology, and numerous other sources.

The next objection is—

“ 3. Several diseases may be said to have no symptoms. Every physician, for example, has met with cases of chronic pleurisy with extensive effusion into the chest, which presented *no pectoral* symptoms, and which were only detected by auscultation. How could the fitting remedy for such cases be selected on the principle of *similia similibus* ?”

Even if the difficulty in this case present to Dr. Forbes' mind had a real existence, it would still be an odd objection to Homœopathy. Dr. Forbes' argument is simply this. Here is a case in which,



through ignorance of the symptoms, you would not know how to apply a Homœopathic remedy, and *consequently*, Homœopathy is not true. But the difficulty itself has no foundation, at least if the practitioner be that which it is essential he should be in order to be a good Homœopathist, namely, a good pathologist.

To the next objection, Dr. Forbes does not attach much importance, namely—

“4. Many persons deny the truth of the Homœopathic therapeutics, on the mere ground of the extreme improbability of the theory of *disease* adopted by Hahnemann.”

Of course, the *effects* of Homœopathic remedies cannot be set aside by any imperfections of the theory by which it may be attempted to explain them. Dr. Forbes considers Hahnemann's theory to be “as good and rational a theory as most of our orthodox medical theories.” This may very probably be the case, but in our opinion, Hahnemann's theory, the only part of the Homœopathic doctrine which Dr. Forbes does not object to, is utterly fallacious. The theory recently put forward, that *all* symptoms are merely indications of the efforts of nature to expel some morbid cause, and that it is on account of their aiding these efforts that Homœopathic remedies prove successful, appears much more consonant to reason and experience.

Dr. Forbes' concluding objection to Homœopathy, as has been often pointed out, is no objection to Ho-

mœopathy at all. It relates to the infinitesimal doses, which have nothing to do with the truth of the doctrine that diseases are to be cured by acting in harmony with the symptoms, further than that the large amount of cures effected by Homœopathic doses administered in such manner, furnish, supposing them to be admitted, strong proof in its favour, which proof would otherwise have to be rejected. The whole of Dr. Forbes' arguments on this point have, moreover, been anticipated and answered in a recent work published by the English Homœopathic Association. He falls into the vulgar error of supposing that the effect of all things must be in proportion to their size or quantity, and does not seem able to comprehend, that fine agents can by any possibility accomplish that which by coarse ones has been vainly attempted. If you cannot extract a thorn by using a poker, it is out of the question that you can do any good with a needle.

“To be called on to believe that the decillionth of a grain of charcoal or oyster shell is capable of producing hundreds of the most formidable symptoms, and of curing, as by magic, the most inveterate diseases—while we can take ounces, nay, pounds of the very same substance into our stomachs with no other inconvenience than its mechanical bulk—seems so gratuitous an outrage to human reason, that the mind” [that is to say, the medical mind,] “instinctively recoils from the proposition.”

Now, all this may be very true, but still it is no argument against the efficacy of infinitesimal doses, so long as those by whom it is brought forward ad-



mit that a person may swallow many moderate sized pebbles or pieces of steel, without necessarily feeling any inconvenience, while exposure to fine particles of the same substances will produce symptoms of the most serious kind; and that copper coins and large quantities of fluid mercury, may also be swallowed and prove harmless, while infinitesimal doses of the same metals, inhaled during the process of sublimation, &c., will rapidly produce death. Dr. Forbes' mind may instinctively recoil from these propositions, but the announcement of that circumstance cannot upset the *facts* on which they rest, or be regarded as anything more than a curious psychological phenomenon. He may be unable to see that, in order to render medicines capable of penetrating the recesses of the human organization (an organization, the fineness of which is altogether beyond human apprehension), we must employ them in a state of proportionably minute division; this doctrine may appear to him more "ludicrously absurd" than any other that can be submitted—but there stand the facts (collected and admitted long before Homœopathy was thought of), and the Homœopathist may, therefore, be excused for declining to enter into any controversy about them. Dr. Christison says, "Poisons act the more energetically *the more minutely they are divided*, and hence most energetically when in solution. Morphia may be given in powder to a dog without injury in a dose which, if dissolved in oil or alcohol, would soon *kill* several." One explanation



he offers for this effect is, that the minute division operates by “fitting the poison for *entering the bibulous vessels*,” and thus to produce an effect upon those vessels, which they could not be expected to produce at all if they were unable to enter them. If Dr. Forbes’ mind recoils from these facts, he should long ago have attacked Dr. Christison, and then, supposing him victorious in that conflict, he might fairly have commenced against the Homœopaths.

The above constitute the whole of the objections which induce Dr. Forbes to give a decided negative to a doctrine, which in other respects appears “as ingenious and complete as any system by which it has been preceded,” and to call upon his colleagues to *resist* its progress. But Dr. Forbes, with the true spirit of a philosopher, makes certain admissions which it is necessary should now be examined.

Twelve years ago Dr. Forbes put forward, as Editor of the *Cyclopædia of Practical Medicine*, a statement to the effect that the facts at that time accumulated in favour of Homœopathy, were such as could be resisted on no other ground than the circumstance that it was *impossible* they could be true. “What objection,” said he, “can the man of mere experience, the rejector of all theoretical deductions, urge against the *multiplied testimony* that is now presented to us in favour of the Homœopathic doctrine? The conclusion that forces itself irresistibly

on the mind is, that no medical testimony is sufficient to establish a fact which is *in itself* incredible;\*” but twelve years work many changes, and they have not been without their effect on Dr. Forbes. In 1833, he spake as one having authority, and forbade all examination into facts which would not stand the test of theory, and there we might have rested till doomsday, but fortunately in 1846, he changes his mind.

“As an established form of practical medicine—as a great fact in the history of our art—we must, *nolentes volentes*, consider Homœopathy. If, as is maintained by its advocates, it cures diseases in a larger proportion than is done by ordinary treatment, *it matters but little whether its theory is false or true*. If it can prove to us that it does what we have just stated, we are bound to admit, and we are prepared to admit, that this is a kind of evidence sufficient to overthrow all the arguments we can bring against it, however strong, and all our reasonings, however just: *improbabilities, however glaring, and even what seem impossibilities* MUST GO FOR NOTHING.”

This is evidence of a very satisfactory advance; and the new opinion only wants to be coupled with something like an expression of regret for former error, and the consequences it may have produced by rendering students indisposed to examine a peculiar class of facts, to be still more grateful and agreeable. Dr. Forbes having now, by his own authority, set us free to examine that which he had formerly tabooed,

\* The article in which these remarks appear is written by Dr. Bostock. Dr. Forbes is answerable for them as Editor.



becomes, moreover, not only an ardent leader of the inquiry at the present moment, but actually promises attention to it for the future. We shall yet, however, have a great deal to do to convince Dr. Forbes, because it appears the more evidence he gets, the more he disbelieves. We have seen that, twelve years ago, he considered the "multiplied testimony" in favour of Homœopathy to be almost incapable of dispute, except on the ground of its being "incredible." This ground no longer exists; he has added twelve years' additional testimony (which he admits most strongly to be very far from unfavourable to Homœopathy), and he now gives the whole a "decided negative."

Among the recent facts which have been considered by Dr. Forbes, those furnished by the Homœopathic Hospital, at Vienna, are the most prominent. These show a mortality, in cases of inflammation of the lungs, of about  $6\frac{3}{4}$  per cent., while the mortality under the ordinary method of treatment is about  $23\frac{1}{4}$  per cent.; in cases of inflammation of the pleura, a mortality of  $1\frac{1}{4}$  per cent. against  $12\frac{1}{2}$  per cent.; and in inflammation of the peritoneum,  $4\frac{3}{4}$  per cent. against  $27\frac{1}{2}$  per cent. But Dr. Forbes, although he admits Dr. Fleischmann, the physician to the hospital, to be a well-educated physician, as capable of forming a true diagnosis as other practitioners, and moreover a man of honour and respectability, thinks little of this, because he is not furnished with evidence of what would have been the result of treating a similar number of patients by bread pills, and



without any medicine at all! Dr. Fleischmann's cases, moreover, are not sufficiently numerous. He admits, however, that his tables on the whole

“Substantiate this momentous fact, that all our ordinary curable diseases are cured in a fair proportion under the Homœopathic method of treatment. Not merely do we see thus cured all the slighter diseases, whether acute or chronic, which most men of experience know to be readily susceptible of cure under every variety of treatment, and under no treatment at all; but even all the severer and more dangerous diseases, which most physicians, of whatever school, have been accustomed to consider as not only needing the interposition of art to assist nature in bringing them to a favourable and speedy termination, but demanding the employment of prompt and strong measures, to prevent a fatal issue in a considerable proportion of cases. No candid physician, looking at Dr. Fleischmann's report, will hesitate to acknowledge that the results there set forth would have been considered by him as satisfactory, if they had occurred in his own practice. The amount of deaths in the fevers and eruptive diseases *is certainly below the ordinary proportion.* \* \* \* In all such cases, however, experienced physicians have been long aware that the results as to mortality are nearly the same under all varieties of Allopathic treatment. It would not surprise them, therefore, that a treatment like that of Homœopathy, *which they regard as perfectly negative*, should be FULLY AS SUCCESSFUL AS THEIR OWN. But the results presented to us in the severer internal inflammations are certainly not such as most practical physicians would have expected to be obtained, under the exclusive administration of medicine, in a thousandth, a millionth, or a billionth part of a grain.”

These things are not to be got over even by a “candid” inquirer. The minor cases, however, are easily disposed of. Thus, the fact of every case of dyspepsia (173) being cured, is nothing at all, since, according to Dr. Forbes, dyspepsia is always curable

by the ordinary method of treatment—an assertion which places us in the disagreeable position of rejecting the testimony of his countryman, Dr. Craigie, who, in his *Practice of Medicine*, says, “Medicine is never adequate to the final and permanent cure of this disease.”

The other reports which Dr. Forbes examines are those of Professor Henderson, who occupied the chair of pathology at the University of Edinburgh, and who became a convert to Homœopathy about four years back. Dr. Henderson’s cases are merely those of a beginner, who sometimes, as might be expected, appears to waver betwixt the new system and the old, and whose reports show that he had at that time no very clear views as to the repetition of the medicines, or the mode in which the various dilutions employed by the Homœopathists should be resorted to. Still, of Dr. Henderson’s cases, Dr. Forbes admits that “there has been a proportion of success among them, with which the best informed physicians would have been fully satisfied, if it had occurred in their own practice.”

Why Dr. Forbes limited his candid inquiry to the reports of these two physicians, one of whom was only a recent convert to Homœopathy, and consequently without much experience, does not appear. He notices that neither Dr. Fleischmann nor Dr. Henderson succeed in cases of phthisis, and in this respect he consequently puts them on a par with the old school; but can Dr. Forbes be ignorant that at the



Homœopathic Hospital in London, no less than *seventy-five* cases of phthisis have been cured during the last five years, and that those by whom these cures have been effected, feel so confident of their power, that, through Lord Robert Grosvenor, they made application to be allowed to demonstrate either the success of their practice, or the mistake in their estimate of it, at the new hospital for consumption.\*

The conclusion at which Dr. Forbes arrives after a candid consideration of the evidence thus accumulated, (in addition to the multiplied testimony which was admitted by him to exist twelve years ago,) is, as we have seen, not only to give a decided negative to Homœopathy, but to call upon the profession to RESIST it (of course, in a “candid” way). At the same time, he admits that it is quite equal, and, perhaps, superior to the present modes of practice.

Dr. Forbes, admitting the results of Homœopathic treatment to be, probably, superior to Allopathic, still, however, *adheres to ALLOPATHY*. His reason for so doing is, that he considers Allopathy capable of improvement. Would it not be better for him, until this improvement shall have taken place, to adopt the milder and more agreeable treatment? His logic, too, is of the most peculiar kind. In the page following that in which he announces his in-

\* This request was backed, we believe, by an offer of pecuniary subscriptions to the hospital to the amount of several thousand pounds, in case it should have been acceded to. It was, however, unequivocally rejected.



tention to adhere to Allopathy, on account of its tendency to improvement, we find him, with but slight qualification, deploring the well-known fact, that from the earliest days of the world's history, Allopathy has shown less tendency towards improvement than any other branch of science.

“What, indeed,” he says, “is the history of medicine, but a history of perpetual changes in the opinions and practice of its professors, respecting the very same subjects—the nature and treatment of diseases? And amid all these changes, often extreme and directly opposed to one another, do we not find these very diseases, the subject of them REMAINING (with some exceptions) STILL THE SAME IN THEIR PROGRESS AND GENERAL EVENT? Sometimes, no doubt, we observe changes in the character and event, obviously depending on the change in the treatment,—and, alas, *as often for the worse as for the better*; but it holds good as a general rule, that, amid all the changes of the treatment, the proportion of cures and of deaths has remained nearly the same, or, at least, if it has varied, the variation has borne no fixed relation to the difference of treatment.”

He has, however, in view a GREAT REFORMATION in medicine. He believes that NATURE is capable of doing almost everything towards the cure of disease, and that if Allopathy be so cultivated as only just to oppose or to disturb her efforts at the proper time—that is to say, at such time as the physician may happen to think that she is going wrong, and that he can put her right, we shall then have a very perfect system of medicine.

“It is well known that a large proportion of the more scientific physicians of all ages have, *in their old age*, abandoned much of the energetic and perturbing medication of their early practice.

and trusted greatly to the remedial powers of nature. 'The saying of a highly respected and very learned " (and very honest ?) " physician of Edinburgh, still living at a very advanced age, very happily illustrates this point. On some one boasting before him, of the marvellous cures wrought by the small doses of the Homœopathists, he said, ' this was no peculiar cause for boasting, as he himself had, for the last two years, been curing his patients with even less—viz., with nothing at all ! ' "

Dr. Forbes, however, believes that, if more attention be paid to the remedial powers of nature, Allopathy, whose office it is to disturb the symptoms she sets up, may eventually become a very respectable system, and that Homœopathy, whose sole office it is to AID NATURE, by acting in perfect harmony with all her indications, may thus be for ever extinguished. In due course he will, doubtless, favour us with some of the results of the practice of the new, or as he designates it, " YOUNG PHYSIC," School of Medicine, of which he is evidently ambitious to become the founder.

## M. MAGENDIE ON HOMŒOPATHY.

ACCORDING to M. Magendie, Providence has not designed that any efforts of science shall succeed in the mitigation of disease. M. Magendie is known as a sceptic regarding the use of medicine as it has hitherto been practised, and he is therefore considered to be the most prominent representative of the French "expectant" school. He believes that Nature is the great restorer, and that, consequently, the present practice, which is chiefly directed to oppose or to disturb her efforts, does infinitely more harm than good; he also believes, however, (which is somewhat curious,) that any attempt to aid these efforts is not only equally objectionable with the opposite practice, but that none but "dupes and hardened quacks" could entertain the idea of resorting to such a method. If, therefore, the efforts of nature are neither to be aided, opposed, nor disturbed, we are at once brought to the belief that medicine is now, ever has been, and always will be, a delusion.

This, from the first physiologist in France, is a pleasant conclusion coming, as it does, upon the heels of the recent almost similar avowal of Dr. Forbes in England. Dr. Forbes, it is true, does not quite



give up all hope of medicine, but thinks, although it has never improved from the time of its earliest practice to the present day, it is likely very soon to take a start, and principally through his means; yet he admits that hitherto it has probably caused more evil than benefit, and that such are its results even at the present time. We have, therefore, the concurrent opinion of these gentlemen, that if we fall ill, there is no help for us (or, that if we choose to run the chance of getting help, we must give odds on the other side); and the only difference between them is, that while the former shuts out all hope of medicine ever becoming useful, the other thinks that the practice which now does more harm than good, may be considerably "improved." Dr. Forbes recognizes the power of nature, no less than M. Magendie, but he considers that she is sometimes apt to blunder, and that although she has hitherto been opposed too much, she really does fall into improprieties, and that every now and then by administering a check, a wise physician may do good.

The Homœopathic doctrine is neither more nor less than that, in order to cure diseases, we must act in harmony with the symptoms which nature has set up; that if, for instance, we have swallowed a poison, and vomiting should ensue, we must encourage and not check the action which has thus arisen; or that if some deleterious agent has entered the respiratory organs, and given rise to an effort of the vital power to expel it by cough or expectoration, we

should not attempt to subdue that effort, but by an appropriate medicine seek to stimulate the sensitive organs to the fulfilment of the task in which they are engaged ; and so in all cases whatever. But in the eyes of M. Magendie this doctrine stands condemned. Nature by herself may do much to relieve the worst disorders, nay, in many cases, may effect a perfect cure, but none but hardened quacks would entertain the idea of *helping her*. She can be helped in all other manifestations by the hand of science ; but to suppose that the same rule holds good in medicine, is foolishness to M. Magendie.

It was in a recent introductory lecture to a course of physiology, at the College of France, that M. Magendie followed the prevalent fashion (for such it is evidenced to be by one universal flutter amongst the practitioners of the old school) of attacking Homœopathy, respecting which he delivered himself as follows :—

“ It is impossible to conceal from ourselves that, at present, a certain proportion of the public abandons classical medicine, ironically called *old medicine*, and throws itself into the arms of new systems.

“ Homœopathy, for it is more especially to it that I allude— aspires to nothing less than to overthrow the entire medical edifice with the arms of ridicule and contempt. And do you know how many specifics it numbers ? Three hundred and fifty ! With a few globules of aconite, at the dose of a billionth of a grain, it produces the same effects as a bleeding of twelve or sixteen ounces. You exhaust your intellectual energies to find out the seat and the nature of a disease. Vain efforts ! Homœopathy shows that every morbid symptom has its origin in psora, a kind



of imponderable agent, which therapeutic substances, reduced to unimaginable proportions, alone can combat. Thus, it is only with infinitely small means that infinitely large effects can be produced.

“But, you will say, the persons who believe such absurdities are poor dupes, and the men who prey upon their weakness, hardened quacks. You are, perhaps, right; but listen to those whom you meet in society, and you will be surprised to hear of the wonderful cures that Homœopathy has performed. No doubt its promises are often cruelly falsified, but the failures are but little spoken of. Moreover, we must not deny that many patients have recovered their health, *in a most unhoped-for manner*, whilst under Homœopathic treatment. It is easy to understand that enthusiasm, or the love of gain, should take advantage of such facts to exalt the marvels of Homœopathy.”

And, moreover, may not these marvels be attributed to the absence of medicine, and the exercise of the imagination?

“In hospitals, as well as in private practice, we must first take into consideration the influence of the mind of the patient. Now there can be no doubt but that a patient who takes a medicine, experiences immediate benefit, from the conviction that it will favourably modify his disease. If this favourable result takes place, what has been the real share of the medicinal substance administered? Medical men are always inclined to attribute the cure of the disease they treat to the means which they have employed; but recollect that *disease generally follows its course, without being influenced by the medication employed against it*. Thus it is that you are often much deceived. A given medicine will succeed in an apparently serious case, and will fail in another case of a less dangerous character, without your being authorized to attribute to yourself in any way the success or the failure.

“These reflections explain at once the cures of which Homœopathy is so proud. Homœopathy, instead of bleeding a patient, will place gravely on his tongue a globule of aconite, which he will swallow with confidence and faith. You then see the disease



improve. But it would have improved just as well without globules, provided some singular operation had struck the imagination of the patient. It really is too great a stretch of credulity to believe that a globule prepared by the formulæ of Hahnemann can contain any active principle. But, on the other hand, any one who has seen disease, must at once admit that this same globule may exercise, through the imagination, a powerful moral effect. You must not, indeed, accuse me of partiality towards Homœopathy, when I state that I firmly believe that a physician would cure a patient sooner with globules, if the patient has faith in them, than with the most appropriate medicinal substances, if he distrusted their action.

“What I state respecting medicinal substances is equally applicable to bleeding. For more than ten years I have not found it necessary to have recourse to copious bleeding; in other words, I have rather endeavoured to act on the mind of the patient than on the circulation, and I have no hesitation in asserting that my practice has not been the less successful. Indeed, were I to tell you my mind entirely, *I should say that it is more especially in the hospitals, in which the most active treatment is adopted, that the mortality is the most considerable.*”

But it will be said, that in none of the above remarks, does M. Magendie attack Homœopathy on the ground that its fundamental, and, indeed, its only doctrine, namely, that of acting in harmony with nature, is an erroneous one. This is certainly to be admitted; but it is not to be supposed that M. Magendie is ignorant of the meaning of the term Homœopathy, or of the fact, that no question concerning the *amount of the doses* to be employed can have any bearing upon the PRINCIPLE by which the appropriate medicine is to be selected. M. Magendie is not so ill-informed as to suppose, that the doctrine of Homœopathy has any necessary connexion what-

ever with the doctrine of infinitesimal doses ; and, therefore, although he has dwelt at some length upon the latter, and contented himself by simply denouncing the former, it is not to be inferred that he has confused them in his mind, and that his intention was not to condemn Homœopathy, but only the infinitesimal doses. If he had meant this, he would have said so : and he must, therefore, be understood plainly to contend, while admitting that nature always acts rightly, that it is very absurd to attempt to act in harmony with her.

It is hardly worth while to contest this conclusion—namely, that it is wrong to act in accordance with the right,—because the world is sufficiently advanced (in theory, at all events,) not to run much danger of being corrupted by it. But some of M. Magendie's complacent remarks on other points call for a little notice. His statement, for instance, that “ Homœopathy shows that every morbid symptom has its origin in psora, a kind of imponderable agent, which medicinal substances reduced to unimaginable proportions alone can combat,” is altogether an invention of his own, and furnishes another instance of the remarkable delusions into which philosophers of the old school are apt to fall, when they get excited upon this unfortunate subject. Hahnemann, the founder of Homœopathy, in addition to that doctrine, also puts forward a doctrine, that the majority of diseases originate in psora, or, in other words, in that morbid state which is most perfectly manifested by common



*itch*, but the one doctrine has no connexion with the other, (any more than St. Magnus' church is part of St. Paul's, because both were built by Sir Christopher Wren,) a fact which M. Magendie would have discovered, had he thought fit to do that which all philosophers (except medical philosophers, when they get on Homœopathy) consider themselves bound to do—namely, to seek information before putting forth opinions.

But then we have the very damaging remark, that the Homœopathists contend, “that it is only with infinitely small means that infinitely large effects can be produced.” This, however, is more facetious than true. The Homœopathists certainly contend, along with every well-informed chemist and physiologist, that medicines act with greater force in proportion as they are minutely divided; not, however, because largeness of effect is proportioned to smallness of means, but because medicines, so divided, penetrate to parts of the system to which cruder preparations would never reach, and that, consequently, an effect is produced by the presence of these means, which could not arise if they were withheld. M. Magendie may not adopt this view, but it is simply the very one for which he contends, namely, that *in proportion* to the means such is the effect.

The liberality of M. Magendie towards his Homœopathic brethren is not remarkable. When the Homœopathist meets with success, it is “enthusiasm, or the love of gain,” that prompts him to proclaim it;



and it is also charged against him that he does not speak of his failures. Soon afterwards we are told, that “medical men are *always* inclined to attribute the cure of the disease they treat to the means which they have employed,” (no very irrational conclusion,) but we do not learn that a “love of gain” has any part in this as regards the old school practitioners, nor is any proof given that the habit of confessing “failures” is peculiar to this body any more than to their opponents. As to the concluding remarks regarding the effects of imagination, (which by the way sadly lack novelty for an opening address before the “College of France,”) it only requires to be pointed out that we have nothing but M. Magendie’s *assumption*, that the imagination is more favourably exercised in the case of Homœopathic treatment, than in that of the old school, while, on the other hand, we have much to render it improbable. When we find not only every medical journal incessantly attacking Homœopathy, but also all the slip-slop magazines of “light literature,” wise in their generation, attempting to get a reputation for profundity by doing a little bit in the same way, and when it is remembered that 3,000 practitioners in London alone, (to say nothing of chemists and druggists,) are day after day representing to their deferential patients the whole thing as an absurdity, it is somewhat difficult to believe that Homœopathy can owe anything to the favourable influence of the popular imagination. The infinitesimal doses, moreover,

apart from experience, would prevent any one from imagining any great results as likely to ensue. M. Magendie also, like all his compeers, fails to account for the action of these doses on children, and on patients suffering from delirium ; he has also to tell us why it is, if imagination is sufficient to cure disease, consumptive cases, in which the patients always “imagine” they shall get well, almost invariably under the old treatment prove fatal ?

The Medical Gazette, some time back, complained that medical authorities gave dignity to Homœopathy, by constantly attacking it ; and although that periodical has not acted up to its own view, (for scarcely a week passes in which it does not touch upon the subject,) it is quite certain that, by their incautious assaults, if they do not add to the dignity of Homœopathy, they, at all events, damage their own.

## DR. ANDREW COMBE ON HOMŒOPATHY.

IN a preceding article we have referred to a recent number of the British and Foreign Medical Review, which contained a paper by Dr. Forbes, its Editor, entitled “Homœopathy, Allopathy, and Young Physic.” In this Dr. Forbes made a full admission that the results of Homœopathic practice, as far as a judgment can be formed from its statistics, are unquestionably superior to the general results of the old method; he acknowledged also that no arguments against the system can be of any value, save such as are based upon actual experiment, (although some years before he had stated directly the reverse—namely, that on this question theoretical argument is everything, and that practical observation is to be disregarded,) and, finally, he showed that one grand characteristic of the old practice of medicine had been the total absence of any tendency towards improvement. Having established these three points,

1. The superiority of ordinary Homœopathy to ordinary Allopathy;

2. The claim of Homœopathy to be tested by experiment, and

3. The unimprovable nature of the old practice, he



came, it will be remembered, by some peculiar process of logic, to the following conclusions :

1. That Allopathy is to be preferred to Homœopathy ;

2. That it is the duty of the profession not to test Homœopathy by experiment, but to “ resist ” it as far as possible ; and

3. That although the results of Allopathy are not at present satisfactory, the chief recommendation of that practice consists in its peculiar capability of improvement.

He therefore called upon the profession to come forward with suggestions to enable him to brush up the old system, so that it might appear to be full of growing, and be presented to the public as “ young physic.” Accordingly, in the number following, after some humble words deprecating the wrath of the profession, evidently awakened by his having ventured to notice Homœopathy at all, Dr. Forbes presents his readers with two papers, the first from Dr. Andrew Combe, “ On the Observation of Nature in the Treatment of Disease,” and the second from Dr. Thomas Laycock, “ On the Methods for obtaining a Natural History of Diseases.”

Dr. Combe’s remarks call for immediate consideration. Although he agrees with Dr. Forbes, that “ Medicine is, in its present state, a noble and glorious profession,” he seems to admit that it is only so in its *essence*, its *aims*, and its *aspirations*, and that as far as “ actual performance ” goes, we must trust

to what it may become, rather than to what it is. Towards the improvement of medicine, properly so called, he hardly offers any recommendations, his great idea of improvement appearing to consist rather in discarding, as far as possible, the use of remedies or "drugs," than in promoting their more extensive application. The want "of faith in physic," to which Dr. Chambers recently confessed, is evidently also felt by Dr. Combe, who, like most men of eminence in the profession, places his reliance on "those important auxiliaries, which it is the province of hygiene to unfold," instead of upon any aids to be obtained from the pharmacopæia.

But Dr. Combe's remarks on the claims of Homœopathy are, in the highest degree, philosophical, and are, perhaps, the first that have yet proceeded from an opponent, (for such Dr. Combe is, although he himself would hardly use the term,) in which it is possible to trace the straightforwardness of conscious power.

"I am very glad, (he says, addressing Dr. Forbes,) that you have brought the question of its truth and merits seriously before your readers; for of all methods of advancing the interests of science, that which consists in the supercilious neglect of alleged new discoveries, merely on the ground that they differ from what is already known, [or rather from what is *supposed* to be known] is assuredly the worst. We know far too little of the constitution of nature to be able to decide *a priori* what can or cannot be true regarding the mode in which vital operations are conducted, or in which they may be modified by external influences. Medicine itself is, in its very essence, an estimative science, and the truth of the principles on which it rests, can be ascertained or verified



only by careful and extensive observation. Theoretically, these principles may be rendered more or less probable in the eye of reason, but they never can be demonstrated except by an appeal to experience. Medicine, moreover, considered as a system or body of doctrine, is still at the best in a very defective state. Every page of your Review admits and laments this unfortunate truth. We ought, therefore, to extend the hand of welcome to every man who is able either to correct an established error, or add a new truth to the existing store; and much more so if the offered contribution should be that of a new and important principle, capable, if true, of modifying and improving the whole field of medical practice. Not that we are by any means called upon to run after and examine every new theory or alleged discovery in medicine, merely because it is announced to be such. If we did, we should impose upon ourselves a never-ending and most useless task. But surely we are bound not to be too rash in rejecting, without examination, facts and principles which come before us, attested by men of experience, skill, and integrity, and who can have no motive for deceiving us. Judged of by the standard of our own opinions, these facts and principles may seem, at first sight, to be altogether absurd; but if so, the question then comes to be, is our standard itself undoubtedly a correct one? or may it not be, that ignorance has misled us to adopt it as infallible, and that it would be wiser in us to compare both it and the alleged discoveries with nature, before assuming either to be demonstrably true? Had this reasonable course been followed with the discoveries of Harvey, Jenner, and Gall, how much idle and acrimonious disputation and professional obloquy might have been avoided, and how many benefits might have been obtained which were lost for years to suffering humanity, by the opposite course of first rejecting and ridiculing, and then examining evidence only when compelled to do so, by a humiliating, because tardy and ungracious, necessity.

“ Let us scout quacks and pretenders as we may, Homœopathy presents too strong a *prima facie* case to warrant our dismissing it with mere ridicule and contempt. However improbable its doctrines and practice may be in an *a priori* point of view, it is not by argument or ridicule that its alleged stronghold of facts can be successfully assailed. *As a matter of theory*, supported only by



argument, Homœopathy produces no conviction whatever in my mind of its truth, or even of its probability ; but as *a question of fact*, claiming to rest ‘on the irresistible ground of its superior power of curing diseases and preserving human life,’ and on the alleged experience of able and honest men, as competent to judge as most of those who oppose them, I cannot venture to denounce it as untrue, because I have no experience bearing especially upon it to bring forward, and we are still too ignorant to be able to predicate *a priori* what may or may not be true in the great field of nature. After the presumptive evidence which has been produced, if I were now in practice, I should hold myself bound, without further delay, to test its truth by careful and extensive experiments ; because, where truth is really our aim, the shortest and least encumbered approach to it is always the best ; and even a few well defined and carefully observed facts would carry far more weight as *items* of evidence than volumes of general or controversial reasoning.

“ View the question as we may, *one of three things must be* : either Homœopathy is true, or it is false, or it is a mixture of truth and error. Let us suppose the worst, and hold it to be false in its foundation, and false in its superstructure, what harm can result from putting it to the test, and ascertaining the fact demonstrably ? None, whatever ; but, on the contrary, much good. We shall, at least, *have gained the power of giving a direct and authoritative negative to its allegations*, which we shall then prove to be fallacious, and which have been suffered to reign and diffuse themselves for thirty years, from the absence of *direct* counter-evidence, by which to rebut them. The very worst that can happen in the event of its being wholly untrue is, that we shall have bestowed some time and pains in obtaining the means of more effectually putting down a great error ; while, as a compensating advantage of no small value, we shall have at once increased our knowledge, and cultivated and strengthened our intellectual and moral faculties, by the very nature of the mental exercise which such a scrutiny requires ; and surely these will be rewards well worth all the time and trouble which they may cost us.

“ If we adopt the supposition that Homœopathy embodies an *admixture of truth and error*, the inducement to institute a rigid and careful inquiry into its claims becomes still more imperative,

that we may obtain possession of the one, and carefully avoid the other. Whether the means whence its advantages are derived, be from the domain of hygiene, of materia medica, or even of the imagination, is of comparatively little practical consequence, provided *their utility to the patient, and the best mode of reproducing them and applying them to the treatment of disease* can be clearly established. This, however, can be done only by careful investigation; and that such investigation would be amply rewarded may fairly be presumed, from the good already effected by Homœopathy in demonstrating the evils attendant on that over-active medication, which characterizes so much especially of English practice.

“The remaining, although unlikely, supposition, namely, that Homœopathy shall prove to be *essentially true* in its fundamental principle, and, consequently, fraught with benefits to science and humanity, as its advocates affirm it to be, need not detain us more than a moment. *If true*, how much more shall we then have reason to rejoice that we did not look upon its claims with prejudiced eyes, or reject and condemn it unheard and unexamined! Had Harvey’s detractors examined his facts first, and then given their verdict, how different would the results have been to themselves, to him, and to mankind! And yet in our own day the profession acted towards Jenner, and also towards Gall, as if Harvey’s name and memory had been blotted from the page of history.

“I urge all these considerations, not from any particular leaning towards Homœopathy, or any other new and disputed branch of knowledge, but because of the transcendent importance of cultivating science in a right spirit, and offering truth a ready and unprejudiced welcome, from whatever quarter it may come. Ridicule and declamation may be rightfully employed to explode errors, *after they shall have been proved to be so*; but they are most unfit instruments for the primary investigation of truth, and, as such, ought to be banished for ever from scientific discussion, and a candid spirit of philosophical inquiry be substituted in their room. I have had no personal experience of Homœopathy, and am, consequently, as little inclined to admit as to reject its claims.”



The above remarks harmonize fully with what the public would expect from a writer whose logical powers and love of truth have hitherto, during an active life, been unfailingly manifested. But they contain one observation which, taken in conjunction with views expressed by Dr. Combe in a preceding part of his paper, will strike any one acquainted with Homœopathy as very remarkable ; while at the same time, it will beget the idea and the hope, that it is only from not having made himself acquainted with the real views of the public advocates of the new system, that he has permitted himself to entertain any prejudices in relation to it. “*As a matter of theory,*” he says, “supported only by argument, Homœopathy produces no conviction whatever on my mind of its truth, or even of its probability.” Now, let us compare the Homœopathic theory with the avowed theory of Dr. Combe regarding the mode of action of remedial agents, and ascertain if the difference be such as to warrant this statement. “The great doctrine of the Homœopaths,” says the Economist newspaper, in a review of a recent work published by the English Homœopathic Association, “is, that medicines should be administered in harmony with the symptoms : they recognize the symptoms of a disease not as the disease itself, but as the efforts of nature to throw off some morbid influence which has invaded the system, and which efforts *it should be the object of the physician to aid, and not to counteract.*” The view of Dr. Combe, as expressed by



him in the very article in which he says that the Homœopathic theory produces no conviction on his mind even of its probability, is as follows :—“ *Nature is truly the agent in the cure of diseases ; and as she acts in accordance with fixed and invariable laws, the aim of the physician ought always to be to facilitate her efforts, by acting in harmony with, and not in opposition to, those laws.*”\* These respective statements must be left to speak for themselves. It seems impossible to point out any difference between them ; and if there be any actual difference—and Dr. Combe says it is so great, that while he adopts the one, he is unable to see even a “probability” of the other—something besides the mere repetition of them, as they now respectively stand, will be required to make it plain to common minds.

At the conclusion of his letter, Dr. Combe gives a caution to the opponents of Homœopathy, which was greatly needed.

“ To prevent the recurrence of a very common mistake (he says), may I be allowed once more to call the attention of your readers to the broad distinction which subsists between the principle of *similia similibus*—which alone constitutes the basis of Homœopathy—and the doctrine of the infinitesimal doses which has been

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\* It is to be mentioned, that other theories besides that mentioned by the *Economist* have been put forward, to account for the action of Homœopathic remedies. Dr. Combe, in speaking of “ the theory,” does not specify the one to which he alludes ; but, of course, he is bound, in fairness to the system, to give to the Homœopathists the benefit of that which may appear to him to be the most rational.

engrafted on, but does not constitute a necessary part of it? This caution is the more required, because the two propositions are more frequently confounded than distinguished, and we are surely bound to take the word in its correct meaning, as used by Hahnemann and his followers."

A final suggestion, however, which in his mind arises out of these remarks, will not appear quite sound.

"In a practical point of view, also, it is important to note this distinction, because while it would be comparatively easy to verify the specific powers or mode of action of any drug given in ordinary or appreciable doses, and thus to *test the real principle* of Homœopathy, it would be far more difficult, and require a much longer and more varied inquiry, to obtain precise and conclusive proofs, were the same drugs to be administered in doses altogether inappreciable to sense, as in the decillionth of a grain. We ought, therefore, to begin with the most important part of the inquiry first, and to leave the doctrine of the infinitesimal doses to be tested in its turn, if need be, after the *viability* of its parent shall be decided."

It is not easy to see why it should be "more difficult, and require a much longer and more varied inquiry," to note *effects* which follow the administration of a remedy in one form than in another. Suppose the case of a patient with a pulse at 120, and that after the administration of a grain of aconite, or of an infinitesimal dose of the same medicine, it should be reduced to 110, the means of observing and recording the results are just the same, whichever quantity may have been selected. No advantage, therefore, such as Dr. Combe contemplates,

could possibly arise from selecting the larger, and what, in case of error, must certainly prove the most dangerous dose. Moreover, the course proposed would be altogether valueless as a test of Homœopathy, either in its principle or practice. It is all very well to get hold of a principle, but it is also necessary to get hold of the right way of applying it. The Homœopathists say that it is desirable to aid the vital efforts ; but they also say that the agents given to us for this purpose, if unduly used, so far from affording this aid, may extinguish the vitality altogether. An engineer might think it very desirable, in order to increase the speed of a railway train, to employ some safe motive force in its rear ; but he would not consider it quite fair to test the desirableness of his principle by allowing a powerful engine to rush upon the train, and to “ propel ” it with so much vigour as to dash it to atoms. When Hahnemann first adopted the Homœopathic principle, he gave doses of the usual amount, but he found that, although the results were more satisfactory than those obtained under the old practice, they were still far from being uniformly safe and certain. By long observation, he detected that the delicate operations of nature were best aided by delicate agents, and that, consequently, effects might be produced from infinitesimal doses which otherwise it would be vain to hope for. His disciples have availed themselves of that experience, and acting under it, they now assert that they can work ex-



traordinary cures. An attempt to test the truth of this assertion by neglecting the condition upon which it is based, would involve an entire disregard of the most obvious rule that attaches to scientific investigation.

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#### HOMŒOPATHY IN AMERICA.

It is stated in the Evening Post, one of the leading New York Journals, that there are fifty physicians in that city, who practise on the Homœopathic principle.

# ON BELLADONNA,

AS A PROPHYLACTIC AGAINST SCARLET FEVER.

By THOMAS HAYLE, M.D.

THE prevalence of scarlatina, for many months, in various parts of this kingdom, and the number of deaths occasioned by its influence, render it an imperative duty to make known any means for arresting its progress. We proceed, at once, therefore, to state that such means exist, and that just as the vaccine or cow-pox virus has the power of preserving, for a certain time, those who have been submitted to its action, from the influence of the variolous or small pox virus, so has the juice of the belladonna, in small doses, the power of affording protection for a certain time against the virus of scarlatina. In proof of this assertion, we submit the following statistics :

Authors who have given Belladonna.	Number of persons who took the Belladonna	Number of persons preserved from Scarlatina.	Number of persons not preserved.	Authorities.
Schenk .....	525	522	3	Hufeld. Jour. May 1812.
Rhodius .....	7	7	..	Do.
Masius .....	5	5	..	
Gumpert .....	84	82	2	Bib. Med. t. lxxv. p. 114.
Berndt .....	195	181	14	Hufeld. Jour. July 1820.
Behr .....	47	41	6	Rev. Med. t. ii. p. 371.
Kohler .....	7	6	1	
Wolf .....	132	126	6	
Schenk .....	3	3	..	Bulletin des Scien. Med. ii. 90.
Benedik .....	10	10	..	
Zeuch .....	61	60	1	
Kuntsmann .....	70	69	1	Hufeld. Journ. Nov. 1825.
Genecki .....	94	86	8	
Maisier .....	170	170	..	Jour. des Prog. t. i. p. 242.
	70	66	4	
	300	280	20	
Velsen .....	247	234	13	Jo. Com. de Dict. des Se. Med. t. xxviii. p. 370.
Randhaken .....	160	160	..	A. T. Thomson's Mat. Med. p. 423.
Oppenheim .....	1200	1188	12	Med. Gar. vol. xiii.
Block .....	270	270	..	Rust. Mag. v. xvii. p. 39.
Cramer .....	90	90	..	Do. vol. xxv.
Total .....	3747	3656	91	

Besides those who have given the results of their experience in figures, the following gentlemen state generally that they never knew Belladonna fail as a preservative against scarlet fever. Muhrbeck, of Demmin, Western Pomerania, from an experience of seven years.—*Rev. Med.* t. ii. p. 371. Dusterberg, of Warbourg, in three consecutive epidemics.—*Rev. Med.* 1824, t. ii. p. 371. Meglin, of Colmar, in two epidemics.—*Nouv. Journ. de Med.* Nov. 1821. Suttenger, of Cercle, in one epidemic.—Hufeland's *Journ.* Nov. 1824, p. 3. Hufeland, a man of European reputation, from long experience.—Hufeland's *Journ.* Nov. 1825. Koreff, a Professor in the University of Berlin, from very extensive and long-continued experience.—*Ed. Med & Phys. Journ.* 1825. Feron, at Bayeux, in an epidemic in 1839. To these we may add Dr. Mandt. Many others who have tried it speak favourably, only five unfavourably, and five characterize it as uncertain.

The following is a translation of the words in which Dr. Muhrbeck, one of the authors above cited, expresses his convictions. “It is now seven years since I employed Belladonna as a prophylactic against scarlet fever, and always with equal success. Every time that the fever showed itself in a family, I administered Belladonna to all the persons exposed to the contagion, being careful to continue it until the entire desquamation of the patients affected with the fever. I also used the same preservative in houses where it had not as yet appeared, and I can



state, from an experience of seven years, that all who took Belladonna were preserved from the scarlet fever." This was the procedure of one fully convinced, but Dr. Dusterberg, another of the authors above-named, proceeded with the cautious scrutiny of a sceptic. He instituted a set of experiments on the subject, in every family under his care that were exposed to the contagion. Out of each such family, he chose one child to whom he gave no Belladonna; to all the others he administered it. The result was, that all the children thus excepted were attacked; all the others were preserved, with the exception of a few cases in which the Belladonna had been administered four or five days only; they, however, had it very slightly, desquamation being the principal symptom of the attack.

A remarkable instance of the same kind has lately been reported to the author of this essay by the father of the family in which it occurred, a conscientious and intelligent man, whose testimony may be fully relied on. He gave Belladonna to six of his children, the seventh being omitted, from the supposition that the disease had already, some years before, been undergone. In fact, from the account he gave, there was little doubt but that the supposition was correct. The excepted child was the only one attacked.

It is worthy of remark, that in many of the cases of trial above-mentioned, we are assured that no other means of prevention were used, not even the obvious and common sense plan of separation from the in-

fect. Dr. Koreff, of Berlin, indeed, was enabled, from extensive and long experience, to assert that the most intimate intercourse may be kept up with the infected, without any danger of infection, and an instance is on record of similar immunity in a hospital for young children, several of whom had been attacked by scarlatina. The case was this: Twenty-three children out of eighty-four, were attacked with scarlatina, in the Military Foundling Hospital of Halle, in the Tyrol. Zeuch, physician to the establishment, gave Belladonna to the remaining sixty-one; all were preserved with the exception of one, and, meanwhile, the epidemic continued to rage in the environs of the hospital.—*Bullet. des Sc. Med.* t. ii. p. 90.

It is evident, however, from the case last cited, and from an inspection of the table of statistics, that all who take Belladonna are not protected. Now, what becomes of those who contract scarlatina under these circumstances? The answer to this question is most satisfactory. Such cases are almost always extremely mild; in Dusterberg's experience, as we have seen, desquamation was the chief symptom, that is, the patients hardly discovered they had got the disease, until they were on the point of losing it; and one medical man, whose experience, from the number of his exceptions to the protective influence of Belladonna, must have been very extensive, Dr. Wagner, states, that comparing those who took the Belladonna during the epidemic, with those who did



not, of the former he lost only about one in seventy, whilst of the latter there died one in three.—*Journ. des Prog.* t. i. p. 242.

The dose of the Belladonna given in these several trials, varied considerably. It ranged from a quantity nearly as minute as the millionth part of a grain of the extract, to the larger, though still very small one of the 24th. Experience has fully shown that the smallest quantity above stated is efficacious, and as its use in this way can never produce narcotism, or any of the other evils attendant on an overdose, it is decidedly preferable to any larger quantity. The intervals between the doses varied from four or five days to six hours. We think, that the preservative agency of the medicine would be fully realized by taking every morning, for a few days, and afterwards at intervals of about 48 hours, as long as exposure continues, upon an empty stomach, three or four globules of what the Homœopathic chemists call the third attenuation. They may be taken either dry, placed on the tongue, and suffered to dissolve in the mouth, or may be previously dissolved in a few table-spoonfuls of cold spring water.

It will, probably, be observed, that the testimonies we have given are exclusively German, and it will be asked, have these testimonies not been reported in England, and their value tested by experiment? The former part of the question may be answered in the affirmative. The English Journals did report generally the success of the German experiments.



The late Dr. Johnson, in particular, in the first volume of a quarterly periodical of great merit, the *Medico-Chirurgical*, inserts a portion of a letter from Dr. Koreff, of Berlin, to Laënnec, the inventor of the stethoscope, in which he states his having been induced to try Belladonna on the strong recommendation of the celebrated Soemmering, and his having found it perfectly effectual. These are Dr. Koreff's words: "It was not till I had received the authority of the celebrated Soemmering, who informed me that he obtained the most satisfactory results from it when the disease raged epidemically, that I determined to employ it."—*Lett. sur l'emploi de la Bell. contre la Contagion de la Scarlatina*, 1824.

Dr. Johnson concludes with this remarkable observation: "To us the above facts do not appear very extraordinary. We know that, with few exceptions, two diseases will not go on in the same body, at the same time. What is the effect of medicine but a disease? If, then, from the use of a particular remedy, local and constitutional symptoms were produced, similar to those of scarlet fever, we should certainly have imagined, without being in possession of the above statement of the German practitioner, that, during the continuance of these symptoms, scarlatina would be very unlikely to take place."—*Med. Chir. Rev.* vol. i. p. 490. This is so very natural a sequence of ideas, that we find Dr. A. T. Thomson, as Editor of the seventh edition of *Bateman's Synopsis of Cutaneous Diseases*, saying,

“ We have no doubt that by carrying the dose of Belladonna so far as to produce a scarlet efflorescence on the skin, the contagion might be warded off.” p. 128, in a note.

Dr. Graves, of Dublin, also, in the Dublin Journal, v. xiii. p. 361, in speaking of Belladonna, says, “ of late it has been recommended as a prophylactic against scarlatina, and, certainly, the experience of my friend, Dr. Oppenheim, when attached to the medical staff of the Turkish army, appears very strong in favour of the supposition that small doses of this extract, frequently repeated, render the generality of constitutions proof against the contagion of scarlet fever.” The above passage was written in the year 1824, and refers probably to the following passage in Dr. Oppenheim’s work on Turkey. “ At Monaster, in 1829, scarlatina raged both among our troops, and the inhabitants of the towns and villages where we were quartered. The Grand Vizier, who had expended much time and money on the discipline of this his favourite *corps d’armée*, gladly accepted my proposal to try the effects of Belladonna. As the troops were generally young men, and totally unaccustomed to narcotics, the dose I gave was comparatively small ; 36 grains of the extract of Belladonna were mixed up with one pound of the extract of liquorice, and 10 grains of this were given, morning and evening, to each soldier. The success of the experiment far exceeded my most sanguine expectations, for not more than twelve men out of one thousand two hundred



sickened after this plan was adopted; of these twelve, six died, and it is to be remarked, that the disease continued unabated among the inhabitants where the soldiers were quartered, after it had ceased among the latter, though they lived in the same houses."

The subject, therefore, was undoubtedly brought under the notice of the medical profession, and that so early as the year 1824. It has also been repeatedly urged since that time. The most elaborate article on the subject appeared in the second Number of the British Journal of Homœopathy, three years and a-half ago, from the pen of Dr. Black, to which the writer of this article has been indebted for the table of statistics, and, indeed, all the authorities cited in evidence. In spite, however, of the notices that have, from time to time, appeared in the medical journals, we believe we are warranted in asserting, that no experiments at all calculated to settle the question have been set on foot in this country. Men have talked of the probability or improbability of the question, have talked of their *à priori* beliefs, as if they had been employed at the creation to adjust the relation of the two viruses, and have done anything rather than the only thing becoming beings placed in this state of things as learners, viz. the institution of a course of humble and cautious experimentation. So far, indeed, from instituting such a course, medical men, even the most eminent, have given the most miserable reasons for thinking no more on the subject. Dr. Elliotson's reason was, that the experi-



ments were not conclusive ; the very reason, as was well remarked in the Popular Record of Modern Science, that should have led him to repeat them. Dr. Sigmond, also, was illogical enough to speak thus :—“ The authority of Hahnemann, if it were merely dependent upon the reasoning he has adduced in favour of his practice, would weigh little with me, nor, indeed, would any of his facts, unless he or his supporters could show me that the whole of a community, who took his prophylactic, were preserved from infection, which is not the case.” This is as much as to say, that because an influence does not prevail under all circumstances, therefore, it can prevail in none, and that because Buonaparte did not win Waterloo, therefore he could not have won Jena and Austerlitz. The most curious attempt, however, at shelving the question has been made by those who, imagining they were taking the bull by the horns, argued that even if the mode of preventing scarlatina recommended were true, it was not worth the adoption. It was to be feared, they said, that the fact of one epidemic agency having been warded off by such means, might render the constitution more susceptible to the next ; as if a present positive good, amounting to the salvation of countless human lives, was to be rejected, because of an unproved possible contingency. The thirsting Arab rejecting the tempting draught of water which is to save his life, because he may, by possibility, at some future time, die of thirst, presents a picture of self-sacrificing cau-

tion, more vivid it may be, but hardly more far-fetched than this. We die now, lest we should die at some indefinite future time. It was forgotten, too, that there was Belladonna in the world for the next epidemic, as well as for the present. Into such absurdities does the love of speaking in an off-hand way, *ex cathedrá*, upon a subject, and of exalting one's-self in judgment over the humble student of nature, betray its votaries. In the meantime, scarlatina has stalked through the land, selecting her victims at her will, although the warrant for her apprehension was out, and any hand available for its execution. This reluctance even to put to the trial a possible means of safety in the midst of danger, would appear extraordinary, did we not look back to the history of the progress of the human mind, and recall the conduct of mankind, with regard to the introduction of certain innovations.

The humane invention of the ligature for the purpose of arresting the loss of blood, the discovery of the circulation, of lemon-juice as a preservative against scurvy, and of cow-pox as a preservative against small-pox, were all at first received, not merely with coldness and indifference, but with contempt, ridicule, and abuse, even to hooting. Such similar conduct, at times so widely remote, and under circumstances so vastly different, can alone be accounted for on the supposition of a similar relation between the inventions so treated and the minds with which they came in contact; that similar re-



lation was the want of agreement between the inventions and the pre-existing associations of the minds to which they were presented. These associations had been formed by education in the largest sense of the term. The train of ideas which most frequently occurred in the progress from infancy to adult age, in other words, the habits of thought then formed were received without reflection, and grasped with a tenacity, which stereotyped them, as it were, in a certain order. As reason had had little to do with their adoption, so was it rarely if ever called upon for their re-arrangement. Such a re-arrangement was, in fact, almost as hopeless a task, as a re-arrangement of the pins on the barrels of our street organs; a few tunes only could be played, and new ones could be expected alone from new barrels. These were furnished by new generations, and thus through a succession of barrels, of increasing compass and of increasing facilities for re-arrangements among the pins, the operations of the human mind have widened down to our times. Still, however, are the pins far too stiff, the inclination to shift them far too weak, and hence has not Belladonna alone, but many other far more important discoveries, gone on for more than a quarter of a century unadopted. From this analysis, it will be perceived, that the spirits of men have not been in command of their mental machinery, but have rather been enslaved by it. Instead of assuming the command of this machinery, and arranging their trains of ideas according



to the evidence which was before them, ready to rearrange them on the production of new evidence, they adopted their associations for life, and looked upon them as parts of their constitution, very much, in fact, as they looked upon their limbs, and regarded an attack upon the one in the same way as they would an outrage on the other. Hence, the violent ebullitions of feeling that have burst forth on the propagation of any new opinions which threatened the permanency of old associations; ebullitions which the philosopher looks back upon with mournfulness, as manifestations allied rather to the instincts of the brute, than to the exercise of an intelligent free agency. Would that, for the credit and happiness of the human race, such manifestations had ceased to appear; but in the department of medicine, at least, the bellowings of the *Lancet*, and the bearing of many of the profession towards those of their brethren who hold new opinions, present saddening evidence to the contrary. The prospect, however, is cheering; from the nature of the case the evil is temporary, the human intellect in many has awakened and finally will awake in all; fortified by the instruments which its Maker has put at its disposal, it is casting its glance over all the realms of creation; it will cease to be at the mercy of its own ideas, and night and its illusions will pass away.

We have made this digression more in sorrow than in anger, more by way of defence than of offence, in order to point out the cause of the long

delay in the recognition of the claims of Belladonna, and thus to obviate any prejudice arising from that delay. We now proceed to inquire how it is that Belladonna prevents the occurrence of scarlatina, an inquiry which, though at first sight mysterious, is really as simple a matter as it appeared to Dr. Johnson. We re-quote his words : “ To us the above facts do not appear extraordinary. We know that, with few exceptions, two diseases will not go on in the same body, at the same time. What is the effect of medicine but a disease? If then, from the use of a particular remedy, local and constitutional symptoms were produced similar to those of scarlet fever,\* we should certainly have imagined, without being in possession of the above statement of the German practitioner, that during the continuance of these symptoms, scarlatina would be very unlikely to take place.” Our conclusion from this passage is, that it was Dr. Johnson’s opinion that, with very few exceptions, no two similar diseases could go on in the same body, at the same time. That it is, in fact, because the Belladonna and Scarlatina viruses

\* Dr. Sigmond in his lectures, published in the *Lancet*, after describing the delirium, loss of voice, and effects on the eye, caused by Belladonna, adds, “ To these symptoms, after a very short space of time, succeeds difficulty of deglutition. The face flushes, then becomes pale ; it tumefies ; blotches of redness appear on different parts of the surface of the body, patches which very much resemble those of scarlet fever ; the lips become dry, as do the gums, tongue, the palate, uvula, and fauces. The voice is recovered, but it is hoarse and grating,” &c.



produce similar disorders, that therefore the action of the former prevents that of the latter. In this opinion we fully concur. But this is Homœopathy as applied to the prevention of disease.

As the word Homœopathy is not yet well understood, and as from this misapprehension a number of false statements are abroad, which cast stumbling-blocks in the way of the honest inquirer, we feel it right to analyze a little further the statements made in the evidence above adduced, in order that the reader may be led to an accurate knowledge of what Homœopathy really is. On a review of the evidence, we are able to make out two cases. In the first, and vastly the most common, the Belladonna virus maintains its ground, and excludes the scarlatina virus. In this case, it is remarkable, that the former rarely produces the effects which it usually produces on healthy individuals, when given in the same way under other circumstances. A slight red rash without fever, which, indeed, might have been due to the scarlatina virus, was the most remarkable effect. The experience, however, of men in health, who have set themselves to prove the effects of Belladonna on the healthy body, informs us, that in the same doses and frequency of repetition, it produces a variety of interesting actions. The fair conclusion from a comparison of these two facts is, that the energy of the Belladonna is somehow or other weakened in the conflict. In the second case, a proportionally rare one, the Belladonna virus is superseded by the scar-



latina virus ; in other words, the person is not protected, and the experiment by hasty observers would be pronounced a failure. The failure, however, is more apparent than real. The fever that takes place under these circumstances is almost uniformly mild, its duration frequently less than usual, and a fatal termination extremely rare. According to Dr. Dusterberg's experience, desquamation was usually the most prominent symptom, and according to Dr. Wagner's, there was only one death for every twenty-three that occurred in the fever uninfluenced by Belladonna.

If these facts be correct, the first conclusion to which we are irresistibly driven is, that of the two viruses, sometimes one prevails, sometimes the other ; the prevalence of the one over the other being probably due to superior intensity, priority of invasion, predisposition of the body singly or combined, or to some other unknown circumstances, to be determined by other and more careful experimentation. The very possibility of this being true, shows the unreasonableness of Dr. Sigmond's test, even if the facts attendant on vaccination did not sufficiently dispose of it. The second conclusion is, that these two viruses, though producing similar symptoms, are antagonistic, and neutralize each other's action, the result being due to the excess of one influence over the other.

If these inferences are correctly drawn from our data, they are entitled to admission if the data be admitted. Against the data, being purely of an expe-

rimental nature, nothing can rationally be said until a set of experiments, of equal extent and equally entitled to credit, are instituted, and produce contradictory results. The improbability of agencies producing similar symptoms being antagonistic, ought not to be objected to this evidence. Let the objector, on this ground, ask himself the following questions. What do we know of the mode in which agents produce similar actions on the nervous system? What of the mode in which they antagonize each other's action? What of the mode in which they produce actions on the nervous system in any manner? After having answered these questions, as he must, by confessing that he knows nothing at all about these matters, let him consider that the improbability of any opinion is merely its disagreement with our previous knowledge on the subject; and then whether with these data, it is worth while to spend his time in speculations on the probabilities or improbabilities of the case before us.

In order, however, to leave no unnecessary stumbling-block in any one's way, this much may be said by way of a hint towards the resolution of the difficulty.

Though the effects are similar, the distinctness of the causes may lead to an incompatibility dependent on the law, that no two distinct forces can exist in the same place at the same time. Hence a conflict and a weakened victor, weakened by the amount of his adversary's strength. The soundness or unsoundness of this solution does not affect our position



in the least, and we lay no stress on it, and pass on to a question which very naturally arises, and may very fairly be asked ; it is this—if, when Belladonna is the first in the field, its influence is always weakened, and sometimes overpowered by that of scarlatina, might we not expect that when the order is reversed, and scarlatina is in possession, that its influence, in turn, would be weakened, and sometimes overpowered ? If priority does not exclude the antagonistic influence of a second assailant in the one case, why should it in the other ? The advantages of such a state of things, it might be added, would be great, for we should thus gain a means of controlling and perhaps destroying the disease, in cases in which we had not been in time to prevent it. The question is a natural one, and may be answered most decidedly in the affirmative. It is not the mere fact of priority that enables the Belladonna virus to struggle successfully with its opponent, but its own innate power, which, whether asserted before or after that of the other, will always antagonize it to the extent of its influence. This seems to follow naturally from the facts above mentioned, of the two viruses reacting on one another, and antagonizing one another, and is nothing else than Homœopathy as applied to the cure of disease. Having now considered the phenomena resulting from the mutual influence of the Belladonna and the scarlatina viruses, and referred them to the law of the antagonism of similar agents, it remains merely to state, what needs



no proof, that whenever the same circumstances occur with regard to any two viruses similarly related, the same phenomenon will most surely take place. Like antecedents will always produce like consequents, and the truth of the Homœopathic law is thus incontrovertibly established. The means for the prevention and cure of disease are therefore before us, and it simply remains for us to find out what viruses produce similar symptoms, and to use them as antagonists.\* Though we have reasoned up from the experiments made on Belladonna to the establishment of the Homœopathic law, yet those experiments form but a very small part of the evidence for the truth of that law, and were indeed collected after it had been abundantly established by other proofs. Hahnemann, its discoverer, was one of those rare philosophers who have been as much distinguished by supplying applications to the law they had discovered, as by the sagacity that led to its conception. Through his laborious industry, a mass of observa-

\* It will be remarked, that the theory here put forward, does not agree with that which is recognized by a large number of Homœopaths, namely, that the "symptoms" of disease are to be regarded as friendly efforts, and that it is by aiding these that the Homœopathic medicines exert a curative effect,—the symptoms, in all cases, subsiding so soon as the efforts of nature, of which they furnish the indications, are effectually completed. Homœopaths, however, do not profess to propound any *theory* dogmatically, they insist only upon the facts of their system, leaving each person to account for those facts in the mode that may seem the clearest to his own mind. Hence, it is desirable that the views of all should receive respectful consideration.—ED.

tions on the actions of viruses, similarly related, on the human body has been collected, amply sufficient to put the truth of the law beyond a doubt, and to carry conviction to every mind capable of judging of evidence. Led first by the similarity of the symptoms produced, this great man recommended Belladonna in the cure of scarlet fever, and then following out the principle of his law, he arrived at the general conclusion, that that which, if posterior in order of time, would weaken a prior influence, would, if prior, probably exclude it. He tried his conclusion by an experiment with Belladonna in relation to scarlet fever, recommended its trial by others, and the result is before us. In estimating, therefore, the causes of reluctance to try so simple a means for the prevention of so dangerous a disease, a reluctance, which, for the last quarter of a century has prevailed in the medical world, and is still prevailing, we must not forget the quarter whence the recommendation of the means comes. The feeling expressed by Laocoon's "*Timeo Danaos et dona ferentes*," is, we think, at the bottom of the delay. Now, as in the time of Troy, there are Laocoons who view with suspicious eyes the doubtful gift, and unmindful of her serpents, brandish their impious spears against the sacred offering of Minerva. There is some reason for this, for as surely as the introduction of the Trojan horse dismantled the walls, opened the gates, and effected the destruction of Troy, so surely will the old school of



hypothetic and empiric medicine fall, if ever Belladonna be introduced into its halls as a preservative against scarlet fever, and the ground of its being a preservative be recognized.

On a consideration of the evidence, we feel that we can leave this matter, without the slightest doubt as to the result, to the judgment of the thinking and of the unprejudiced. We do not mean that they will, at once, go the whole length with us, but that they will see the propriety of using a remedy so evidenced, until the production of opposite testimony of equal weight. Those who are the slaves of their old associations, we have no hope of bringing so far as this; we cannot, indeed, address them as a class, for unfortunately, one symptom of the disease is an unconsciousness of its existence. We would, however, at least, implore all who are inclined to deride and reject these statements, to ask themselves, soberly, what grounds they have for such rejection—and we would also impress upon them the consideration, which may even prove strong enough to weigh against fixed prejudices, that possibly, upon their decision, in this matter, may hang the welfare of the little group about their firesides and the dearest personal issues of life and death.

In conclusion, the following are the points we would urge upon all. The respectability of the evidence, the non-existence of any counter-evidence, the pressing danger of the case, and, lastly, the propriety under these circumstances of putting to the trial, a remedy of great promise and no risk.



## MEDICAL PREJUDICES.

### CHOLERA AND ITS TREATMENT.

DURING the whole of last autumn, cholera was the constant topic, not only in its usual order as connected with the season, but aggravated by singular states of weather, and with added interest from the rumoured march of its Asiatic prototype. Under these circumstances, as might have been expected, we had a revival of all sorts of medical speculations, most of them tending to show that, amongst ordinary practitioners, the disease is not in the slightest degree better understood, or more within control, than it was before the enlarged experience of the last thirteen years.

For the most part, the public are acquainted with this fact, and the conviction that in several cases even of English cholera, medical treatment is frequently altogether at fault, (while, in the Asiatic form, it is questionable if, so far from diminishing the mortality, it does not often produce a contrary result,) operates not only as a primary cause of the panic to which, more or less, the anticipated approach of the disease always gives rise, but as a depressing influence, di-

minishing the chances of recovery in the cases of those who are attacked.

In this state of things, it is desirable, if there be the slightest chance of an examination of the statistics of treatment leading to a more cheering conclusion than is generally entertained, that it should at once be entered upon. In the preceding paper it has been shown, that as regards a disease always more or less prevalent amongst us, and hence a permanent cause of terror, namely, scarlet fever, the apprehensions generally felt would be greatly mitigated, if the public were duly to inform themselves of recent facts connected with the treatment of that disorder, not only in this country, but on the continent. Whether an analogous conclusion is to be arrived at in the case of cholera, the following data may assist us to determine.

The mortality of Asiatic cholera varies from 38 to 58 per cent. of those attacked. In 1832-3, 11,020 cases occurred in London alone, of which 5,273 terminated fatally. The ordinary cholera, or bowel complaint of hot seasons, although a dangerous disease, is not attended by a severe mortality. It seems, however, merely to be a milder form of the Asiatic, since medical men exhibit much confusion in attempting to define their respective peculiarities,\*

\* In the registration returns for the week ending July 25th last, deaths are entered as being due to cholera, cholera morbus, bilious cholera, cholera infantum, malignant cholera, spasmodic cholera, and Asiatic cholera! This shows the difficulty that exists in po-

and it will, consequently, be sufficient to inquire as to the remedies which may exist for the severer kind, since, if any such are to be found, there can be little doubt of their proving more or less effectual in all minor cases.

With regard to the treatment of the Asiatic cholera by English practitioners, Dr. Elliotson remarks, "As respects this country, I cannot but think that if all the patients had been left alone, the mortality would have been much the same as it has been. If all the persons attacked with cholera had been put into warm beds, made comfortable, and left alone,—although many would have died who have been saved,—yet, on the whole, I think the mortality would not have been greater than after all that has been done ; for we are not in the least more informed as to the proper remedies, than we were when the first case of cholera occurred ;—we have not been instructed in the least, by those who have had the disease to treat. Some say that they have cured the disease by bleeding ; others by calomel ; others by opium ; and others, again, say that opium does harm. No doubt many poor creatures died uncomfortably, who would have died tranquilly if nothing had been done to them. Some were placed in hot water, or in hot air, and had opium and calomel, and other stimulants ; which, altogether, were more than their sys-

sitively defining each case. Dr. Golding Bird, moreover, points out, that cases precisely similar to those now brought forward as Asiatic cholera have occurred yearly in London since 1832.



tem would bear, and more than would have been borne if they had been so treated even in perfect health.”\* It is possible, however, that this statement may be overcharged. A Report of the Medical Board at Bombay, shows, that during the prevalence of the epidemic in India, in 1818, there is reason to believe that of 1294 cases which received no medical assistance, every individual perished ; and it is added, that it had not been ascertained that any case had recovered in which medicine had not been administered. On the other hand, a report from a certain district in Russia (a very limited one) shows, that while the mortality under the ordinary physicians was 1 in  $1\frac{1}{4}$ , the mortality in cases of patients who were left to nature or their own caprices was only 1 in  $1\frac{1}{2}$ . Be this as it may, it is quite certain that Dr. Elliotson speaks from experience, and in perfect candour, for he thus describes the results of his own attempts : “ I am sorry to say that of the cases I had to treat, the patients nearly all died. I tried two or three sorts of treatment. Some had opium and calomel, in large and full doses ; but they died. Hot air was applied externally ; and I got two to *breathe* hot air. It was found vain to attempt to warm people by hot air applied *externally*. They were nearly as cold as before ; we could not raise their temperature ; and, therefore, I thought of making them breathe hot air ; but both patients died about the period that death

\* Principles and Practice of Medicine.

usually takes place. It was said that saline treatment was likely to be of use, and I accordingly tried it on some patients ; the result, however, was the same." The most satisfactory report of medical treatment in this disease on a large scale, (with the exception of cases to be hereafter mentioned,) is that furnished by the Madras Medical Board, embracing a period from 1818 to 1822 ; whence it appears, that the number of deaths caused by cholera in the army of that presidency, was 4,440 out of 19,494 attacked, or  $22\frac{3}{4}$  per cent. This statement is regarded as a very favourable one, and it has been quoted as a "proud monument" to the skill of the medical men employed, and to medical science in general. But although such may be the case, it must still be remembered that local conditions may have had something to do with the circumstance, and that it is most probable the experience derived from these cases was resorted to in England, where, nevertheless, the mortality was more than 50 per cent.

Even, however, if we might rely that medical science can, in all future invasions of the epidemic, keep down the mortality to  $22\frac{3}{4}$  per cent., the prospect would still be of an alarming kind. A mortality of one in four is sufficiently severe. It behoves us, therefore, to inquire, with all anxiety, if this is the best prospect that awaits us, or if in connection with this disease, any prouder monument to medical science has in any other quarter been achieved.

Now, it appears, that during the ravages of the



epidemic throughout Europe in 1832, several practitioners, residing respectively in different places, were induced to adopt the Homœopathic treatment, and that records of the results were carefully kept, both in these instances, and in the cases of those who in the same districts were treated according to the hap-hazard modes of the common practice. The accuracy of these records is understood never to have been questioned, (indeed, many of them are derived from public establishments,) and they present the following facts :—

Cholera patients treated at Wishney Wolotsehock in Russia :—

	No. of Patients.	Cured.	Died.	Proportion of Deaths.
Treated in the ordinary manner .	93	24	69	1 in $1\frac{1}{4}$
Treated Homœopathically .	109	86	23	1 in $4\frac{1}{2}$
Left to nature or to their own caprices	49	16	33	1 in $1\frac{1}{2}$

Cholera patients treated at Raab in Hungary :—

Treated in the ordinary manner .	1501	861	640	1 in $2\frac{1}{4}$
Treated Homœopathically .	154	148	6	1 in 25

Cholera patients in Vienna :—

Treated in the ordinary manner .	4500	3140	1360	30 per cent.
Treated Homœopathically .	581	532	49	$8\frac{1}{2}$ per cent.

Cholera patients in the hospital of Bordeaux :—

Treated in the ordinary manner .	104	32	72	69 per cent.
Treated Homœopathically .	31	25	6	19 per cent.

These tables are extracted from the Journal of Health and Disease, by which they were drawn in a great measure from Dr. Quin's Treatise, *Traitément Homœopathique du Cholera*.

Fourteen years have elapsed since these returns were presented, and although the Asiatic cholera has not visited Europe since that time, and opportunities have consequently been wanting to put the Homœopathic treatment, regarding which it presents such extraordinary results, to any further test in this



country, there is reason to believe that wherever it has been tried in those analogous cases which have subsequently made their appearance here, and which Dr. Golding Bird describes as having presented themselves at intervals ever since that period, an equal success has been obtained. It is, however, from India that later evidences have been forwarded on the subject. About nine months back it was announced that the Rajah of Tanjore, struck with the results which he had observed from the action of Homœopathic remedies, had erected an hospital in which that treatment was adopted. About the same time, also, an extract of a letter, dated Bombay, from a gentleman in the Company's service, and addressed to a practitioner in London, made its appearance to the following effect:—

“ I have waited till the last day for posting my letter, to give you the particulars of an event which has created a considerable sensation, and some surprise, amongst the people of Bombay:—but can only inform you that, in the General Military Hospital, Homœopathic remedies have been applied with success in the treatment of cholera. My information, which is correct as far as it goes, is, that the number of cases so treated is between twenty and thirty; that all, or nearly all, were cured; and that those were the only cases of successful treatment at that period in the hospital. My informants—several who had access to the most authentic sources—further state, that the medical officer who applied the reme-

dies acknowledged his ignorance of Homœopathic practice, and treated his patients, as they express it, from 'a book.' I am of opinion that this could not have taken place without the sanction of the medical board, and that the practice was urged on them by influential persons not belonging to the profession, several of whom *I know* are now warm advocates of the system."

It is to be regretted that the London medical journals have not thrown any subsequent light on this statement, more especially as it has been affirmed on the very best authority, that similar results have been obtained in another part of the Eastern hemisphere. Dr. Wilson, Inspector General of Naval Hospitals, appointed by the Government, in 1841, to superintend a large floating hospital during the operations of the British forces in the Chinese seas, in his Medical Notes on China, recently published, says, after three years experience, "In the cholera cases [atmospheric and febrile,] the doctrine of the Homœopathists, *similia similibus curantur*, is partly admitted. Whatever may be thought of the theory on which the practice is founded, there is no doubt that the practice is often highly beneficial. At the invasion of many febrile affections, involving important organs, and leading, if not speedily arrested, to dangerous, perhaps destructive lesions of those organs, it often acts with an absolutely curative effect."

Perhaps, however, a still more remarkable confirmation of the power of the Homœopathic treat-



ment, in this disease, is to be found in a pamphlet put forward by Dr. Parkin, in July last, *On the Antidotal Treatment of the Epidemic Cholera*. The remedy which he suggests, (and which, according to a theory of his own, he regards as an *antidote*,) is vegetable carbon, or carbonic acid. The former material (simple charcoal) was administered by Dr. Wilson, an English practitioner at Xeres, in Spain, after he had heard of Dr. Parkin's suggestion, with remarkable success, and although he found its administration a matter of difficulty, on account of its homely and apparently disagreeable nature, and the great uncertainty in getting a sufficient quantity of *recently* prepared charcoal (an important point), he became quite satisfied of its efficacy—a conviction which was strengthened by the report of his assistants of several thousands cured by its administration. Not only did he consider it a certain remedy for the disease (when given previously to the stage of collapse), but he also found it efficient as a preventive, and he adds, that no one who took a dose of charcoal morning and evening was confined with cholera, although many who so treated themselves experienced the premonitory symptoms. Dr. Parkin witnessed similar results, but observing the great inconvenience of administering charcoal, he was induced to abandon it altogether, and to resort to the gaseous form of the same preparation. The results of this have been “invariable.” When carbonic acid gas has been given in those cases in which



symptoms denoting derangement of the stomach are alone present, the effect of the medicine, according to his experience, has been to relieve the symptoms almost immediately. "The nausea is speedily dissipated; the giddiness and faintness disappear; and the sensation of burning and heat at the pit of the stomach is no longer felt or complained of," and in the subsequent stages (short of that of collapse) the power of the remedy has, in like manner, been "invariably" exhibited.

After detailing the mode of preparation, Dr. Parkin says—"As far as my own experience and observation go, the above treatment, if adopted at the *commencement* of the stage of collapse, is all that is required; for I have never met with more than three cases of failure out of many thousands, to whom I have either given the remedy myself, or known it administered by others. One of these patients was affected with cancer, and in a state of great debility; the second laboured under an affection of the heart; and in the third, the attack was brought on by the improper administration of a strong purgative—the effect of which continued until the patient suddenly fell into a state of collapse."

Now, considerable weight has been attached to these statements of Dr. Parkin by some of the first medical authorities, and when we call to mind the evidence that carbonic acid plays some important part in relation to cholera, as furnished by the fact, that in India it was found that in the expirations of

patients under this disease, only one-third of the usual quantity of carbonic acid was given off,\* the results will hardly seem to be more remarkable than might have been expected. But Dr. Parkin, in his pamphlet, seems to be wholly unaware that both vegetable carbon and carbonate of lime have long been acknowledged remedies amongst Homœopathic practitioners for cases such as he describes. In the Homœopathic pharmacopœia, charcoal, moreover, is distinctly mentioned as a remedy for “Asiatic cholera,”—and the Homœopathic properties of carbonic acid are so striking, that it seems surprising the confirmation they afford (when acting as a remedy for cholera) of the truth of Hahnemann’s doctrine should not have been mentioned by Dr. Parkin. A glance at the prominent symptoms produced on man by carbonic acid, side by side with the prominent symptoms of cholera, will at once strike the reader.

*Symptoms produced by carbonic  
acid.*

Feeling of fulness and tightness  
across the temples, and in the  
occipital region.

Giddiness.

Loss of muscular power.

Sensation of tightness at the  
chest.

*Symptoms of Cholera.*

The temporal arteries sometimes  
become distended and throb.

Giddiness.

The sense of exhaustion is ex-  
treme.

Laborious breathing—oppressive  
sense of constriction and  
weight at the epigastric re-

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\* Elliotson.

	gion. Inexpressible uneasiness about the præcordia.
Buzzing noise in the ears.	Ringing in the ears.
Vision is impaired.	The eyes are sunk in their orbits; the cornea flaccid, the conjunctivæ frequently suffused with blood.
Strong tendency to sleep, or actual syncope.	Drowsy lethargy and sleep (third stage).
The pulse falls below its natural standard.	Sinking of the pulse.
The respiration becomes slow and laborious.	Respiration oppressed and slow.
The surface cold and often livid.	Coldness of the surface generally. In Europeans it is often livid.
Convulsions.	Spasms.
Fainting.	The tendency to fainting is great and alarming.
Sometimes delirium.	Violent and uncontrollable delirium (third stage).
Vomiting.	Vomiting.
On post-mortem examination engorgement of the cerebral vessels, and sometimes serous or even sanguineous effusion, are the usual appearances.	In the head are found marks of congestion, and even occasionally of extravasation, with a fluid effused into its convolutions, and more or less of serum in the lateral ventricles.
Its specific influence is exercised on the central organs of the cerebro-spinal system.	The irritation is extended, it would appear, not merely to the liver, but likewise to the spinal marrow; at least, the parts supplied with spinal nerves are the seat of violent spasms.*

\* The above account of the symptoms produced by carbonic acid is taken from Dr. Pereira's work, *Elements of Materia Medica*. The cholera symptoms are taken from an Essay by Dr. Joseph Brown, and from the works of Drs. Elliotson and Craigmie, on the Principles and Practice of Medicine.



It must be mentioned that the above statement of the symptoms produced on man by carbonic acid, is not made up by selections, but comprises *all* the symptoms that have yet been generally made known as resulting from it. It will, therefore, be seen, that there is not a single effect which it produces, which is not also to be traced as an effect peculiar to some one or more of the stages of Asiatic cholera, and, consequently, when it is understood that the designation "homœopathic," in relation to a medicine, implies solely that it is one which possesses the property of exciting symptoms *analogous* to the symptoms of the disorder for which it is administered, it will be admitted that it would be difficult to point to an agent more completely entitled to be regarded in that light. Had Dr. Parkin not shared in the general, and, it is to be feared, cherished ignorance of the routine practitioners, respecting the facts and deductions which, through many years of patient labour, have been accumulated by the disciples of Homœopathy, there can be little doubt the proper acknowledgment would not, in this instance, have been withheld.

In the face of the above facts, and with the knowledge that the cures wrought by the Homœopathic practitioners, as shown by the above statistics, were produced not merely by one remedy, but by many which they have at their command, (and which are to be selected according to the stage of the disease, and as indicated by the prominent symptoms at the

moment,) the circumstance, that the mass of medical men still resolutely refuse in this disorder to make a trial of the truth of the Homœopathic principle, and prefer to risk a mortality of 50 per cent. instead of one of 8 per cent., is indeed to be received with sorrow. That it should also be received with surprise cannot be said, since centuries of experience furnish us with evidence of the blindness (even to the most beneficent truths) of those who do not wish to see. After what has already been stated regarding scarlet fever,\* the present detail will seem only as something to be looked for. It is probable that Dr. Parkin's remedy may meet with a trial, because he has not put it forward as what it really is, a Homœopathic one, and hence (despite its administration in the infinitesimal form of a gas—a mode analogous to that recommended by the Homœopathists) a certain amount of prejudice will be evaded; but it has still to contend with the invincible dislike to anything new, invariably entertained by those who consider they have finished their medical education (as if education was ever finished) unless it originate with themselves;—a dislike not merely exhibited by the sordid and half-informed, but even by those whose talents and character sustain them before the world. A more practical and less bigoted man, it has been observed, than Dr. William Fergusson, perhaps, never existed, yet he lived to acknowledge that, whilst acting as deputy-inspector of hospitals, he helped to punish

\* Page 114. Dr. Hayle on Belladonna.

with the utmost severity more than one surgeon in the army, who presumed to contend that certain diseases were more easily cured without the use of mercury than by the aid of that mineral, although shortly afterwards he learned to his horror, that more victims had been dismissed to the grave by doses of mercury than by the diseases which the mercury had been sent to remove. And Mr. Abernethy, who swore by mercury, confounded when he saw a serious disease giving way without the help of his favourite remedy, actually wrote a treatise to fix upon the disease a new name, rather than receive a new theory which threatened to upset a fatal prejudice. If such instances of the tenacity of the human mind in adherence to error are presented in the higher branches of the profession, what may not be expected from the imitative mass, who are altogether without that originality of thought which is essential to real self-reliance and to a courageous recognition of new views?



## THE CURATIVE POWERS OF NATURE.

It was not till the repeal of the Corn Laws had been thoroughly agitated, that the landlords found out that for more than a quarter of a century they had grossly neglected their duties. When there was no getting over the fact that a change of some sort must take place, it was surprising to hear their self-accusations. "It was not a repeal of the Corn Laws that was wanted, all that was necessary was for them to correct their own sins of omission;" and improved manures, and drainage, and leases, and all sorts of essential matters were henceforth to be attended to; but in the midst of all this humiliation and penitence, they never ceased to abuse Mr. Cobden and his followers, through whose exertions alone, the wholesome discovery had been brought about. In like manner, it was not until the Homœopaths had made themselves heard, that the medical profession got the slightest idea that they had been habitually neglecting their duties, or acting erroneously. When, however, it is made plain that there is something wrong, we are inundated with confessions of the necessity for amendment, and the evils of blood-letting, and of "energetic and disturbing

medication," are eloquently acknowledged and denounced. But the unfortunate Hahnemann and his disciples share, at the same time, the fate of Mr. Cobden and his followers, in being heartily abused in return for the good they have effected. The analogy thus far is complete, and time will show if it will not hold good throughout, and whether it is not in medicine, as in agriculture, that there is something more to be done than to remedy the sins of carelessness and indolence, and that new *principles*, as well as improved practice, are required to be introduced.

Amongst the discoveries to which medical men have been wakened up by the strides of the new heresy, those of the evil effects of "giving a vast quantity and variety of unnecessary and useless drugs," and of permitting the use of "vinous and other alcoholic drinks, nervous and other stimulants, as tea, coffee, pepper, &c.,"\* striking as they seem, are yet not the most prominent. The great point upon which the medical world are now bringing all their enegies to bear, is to convince the public of the curative agencies of NATURE. Hitherto the physician who would talk most boldly about "beating down" the symptoms of disease, has not unfrequently been regarded by the public as entitled to the highest confidence; at present, however, the doctrine is preached on all sides, that nature possesses such a singular power of working cures, that it is extremely

\* Homœopathy, Allopathy, and Young Physic, by Dr. Forbes.



difficult to tell when it is proper to interfere with her. The ordinary *symptoms*, in a vast number of disorders, are now recognized as purely remedial efforts on the part of the vital powers, and the progress of this recognition is so rapid, that it seems probable the public will soon be led to question whether the counteracting, disturbing, or beating down processes, are safe and desirable ones in any case whatever.

To illustrate the manner in which this branch of medical discussion is now occupying the minds of physicians, it may be as well to subjoin a few paragraphs from the most recent writers.

In the *Bulletin de Therapeutique* (quoted in the *Medico-Chirurgical Review*) we have the following :

“The art of healing, it is very generally admitted, is one of those branches of medical knowledge in which there exists the greatest amount of errors, defects, and prejudices; and where experience is alike most difficult and deceptive. The mistakes that are daily made are often far greater than we are willing to admit. And then, how little do we know of the extent of Nature’s own curative resources, and how much she will often effect, unaided by, or perhaps even in spite of, the interference of art. In the practice of our profession, it should ever be borne in mind that we have to do, not only with the existing disease, but also with the conservative and reparatory efforts of Nature,—which, by itself, is often sufficient to produce a cure. Hence those reputations of medicines and modes of treatment, which so rapidly start up and are as quickly forgotten; and hence those false gods of Therapeutics, that to-day are adored, and to morrow are despised.”

Here, again, is a paragraph from the *British and Foreign Medical Review*.





where the power of Nature to resume her normal action proves inadequate, or is impeded by a removable obstruction. Even then it is still Nature acting in accordance with her own laws that brings about the cure. She may be *aided*, but *she ought never to be thwarted*; and medicine will advance towards the certainty of other sciences only in proportion as we become saturated with this guiding principle."

And finally, in Dr. W. Fergusson's professional notes recently published, it is remarked,

"There can be no treatment of fever by physic but in studying the *juvantia* and the *lædientia* of the case—cultivating the first, eschewing the last, and never forgetting that there is a mighty power always operating in your favour—the *vis medicatrix Naturæ*. Do not thwart her beyond the mark, and she will get you through difficulties with which, without her aid, you could not cope; but the physician who believes that he possesses beyond these, medicines of specific power in fever, really should have his own license suspended, and himself be put under cure until the monomania subsides."

The great question, therefore, for the medical profession now to settle, would appear to be, what is really the limit of the *vis medicatrix naturæ*? Nature, it is admitted, can repair injuries, restore lost parts, and carry on a whole series of operations in the most delicate organs of the frame for purely preservative purposes, such as the human mind can scarcely contemplate without becoming lost in wonder and admiration. But, although the profession have long, more or less, recognized this wonderful "internal sense," together with the fact that we have not only daily proofs that "several actions, which we call disease, are instituted to get rid of the causes

producing them," but that "there is no necessary extravagance in the supposition that ALL may be so,"\* the general opinion seems to prevail, that medical men are, for the most part, wiser than this internal sense, and that although they daily see it carrying out operations, of the delicacy, and beauty, and absolute perfection of which it is hardly in the power of the human mind to form an estimate, there are occasions in which it is proper for them to exercise their superior discretion, and at once to check all further proceedings, and to put in operation a method of their own. Thus "the greatest wisdom of the practitioner," says Dr. Conolly, "is shown in determining when to wait upon Nature, when to rouse her to exertion, when to moderate those exertions, and when to put an absolute stop to them." It therefore appears that, although there is no necessary extravagance in supposing that "all" her efforts (termed symptoms) are instituted for beneficial ends, the Homœopathists are the only parties to whom it has yet occurred to pursue a uniform course, and upon every occasion to act in harmony with them.

It is satisfactory to observe, that Dr. Laycock thinks, that "science, assisted by close observation," will be able to define the limits of the healing powers of nature. As the effect must be fearful of a practitioner making a mistake between symptoms that are injurious, and symptoms that are beneficial,

\* Dr. Conolly, *Medical Cyclopædia*.



(since, in such cases, he would set to work, either to “promote” the mischievous actions, or to “beat down” the beneficial ones,) it is to be hoped that this object will be achieved as far as possible without delay.

# MEDICAL SOCIETY OF LONDON

AND

## HOMŒOPATHY.

DR. RISDON BENNETT, AND OTHERS.

*[From the Journal of Health and Disease.]*

It appears, that a paper was read on Sep. 28, 1846, at the London Medical Society, by Dr. Hughes Willshire, “On the New Era in Therapeutical Inquiry.”

“The great endeavour of the author was to show, that comparatively with other branches of the science of medicine, therapeutics had but little advanced in progress towards the establishment of fixed and generally believed-in principles.”

Some discussion followed on this paper, in which several gentlemen took part, and in which the recognition of the imperfection of the knowledge at present possessed, in reference to the virtues of medicines and their application to the treatment of diseased states, was general.

The discussion was adjourned ; being resumed on Monday, October 5, 1846. Several gentlemen took part in the discussion, and it is to the remarks made on this latter occasion, these remarks having reference to Homœopathy, that attention is to be turned.

The first speaker was Dr. Leonard Stewart, who, like most physicians of experience, practising the old system of medicine, is approaching to the condition of the late Dr. Williams, senior physician to St. Thomas's Hospital, of having no faith in physic. The report states—

“ Dr. Leonard Stewart made some remarks on the treatment of disease on what was called the ‘do-nothing plan,’ chiefly with the view of showing that patients, even by this practice, were placed in circumstances likely to arrest the progress of the disease ; as, for instance, in pneumonia they were kept from cold and damp,” &c.

The next speaker was Dr. Risdon Bennett, an author, he having written a treatise on Hydrocephalus.

The following extraordinary statement was his mental manifestation on the occasion referred to:—

“ Dr. Risdon Bennett said, that in this discussion a main question might be fairly this—Were remedies of any avail in the treatment of disease ? Now pneumonia, being a disease easy of detection, might be fairly taken as a test to this question. Many cases of slight pneumonia might doubtless occur, in which, if the patients were placed under favourable circumstances, recovery might take place without the aid of medicines. These were the cases recorded as cured by homœopathic treatment ; the homœopathic medicines having, in reality, no kind of effect. Cases of pneumonia, however, occasionally presented themselves to the practitioner of legitimate medicine, which had been neglected, and had been subjected to no active treatment. He had seen gangrene of the lung from this cause. If active legitimate remedies had been employed, it is not probable that such disorganization would have taken place.”

On the perusal of this, one can hardly tell which to be astonished at the more, the self complacency or the bad logic.



Dr. R. B., it will be perceived, allows, that certain cases of slight pneumonia recover without the aid of medicines: this is step first in his mental ratiocination. Step second: Such cases are "the cases recorded as cured by Homœopathic treatment." What placid confidence! But to persons that reflect, the difficulty occurs, how does Dr. R. Bennett know? Has he attended any Homœopathic medical institution, hospital, or private practice, in order to observe the patients under treatment, so as to have become able to judge whether such slight cases only were the cases that Homœopaths have treated? We do not believe that he has. Has he seen cases *after* they have been treated with success homœopathically, for he allows some are cured under Homœopathic treatment? If he has, how does he know, *after* the cure has been effected, that the cases were slight. Dr. R. Bennett does not know: and does he not know that he does not know? He knows that he has not taken any means scientifically and truth-discovering to justify his own assertion. His high mental quality is to have a clairvoyance, that can see the cases which Homœopaths treat, without seeing them: his high mental quality is to assert, either that Homœopaths are unable to distinguish inflammation of the lungs, or that if they can, they have the dishonesty to declare as cases of inflammation of the lungs, what really are no such disease. Now we have no hesitation in asserting, that there are many Homœopathic physicians, who have had a far higher education than

has Dr. Risdon Bennett, and a far more extended medical experience, and who, in the public estimation, hold a far higher place than Dr. R. Bennett has as yet obtained, (or ever will obtain, if his mode of making observations and of deducing conclusions therefrom, is represented rightly by the miserable exhibition presented in the statement above quoted,) who declare that they have effected cures of the most severe cases of pneumonia.

But Dr. Risdon Bennett has a still higher mental quality : he can save himself the trouble that other minds have to take to arrive at a truth : he knows instinctively the powers or the no powers of medicines without trying them : he knows that the Homœopaths cure only slight cases of pneumonia, which would have recovered (says Dr. Bennett,) without any medicine at all, because Dr Bennett has the clairvoyance to know this, “ the Homœopathic medicines having, in reality, *no kind of effect.*”

We at first imagined that we must have made some mistake in reading Dr. Risdon Bennett’s statement. Its next effect was to excite laughter ; but really Dr. Risdon Bennett’s morbid mental state runs throughout so steadily, there is so much “ method in his madness,” that it makes the contemplation painful ; for what could be more painful than to find a man uttering the following pitiful sentence :—

“ With respect to the statistical reports of the Homœopaths, he could unhesitatingly affirm, that the *greater number of* their cases were NOT WORTH A STRAW, in consequence of errors in diagnosis.”



Dr. Risdon Bennett is called upon to declare the data on which he has ventured to put forth this allegation: (the pages of this Journal shall be opened to him :) till he does this he must, in the public mind, stand convicted of asserting, that several thousands of persons, in this metropolis, who have been treated with success by Homœopathic treatment, have been so treated by means which have no kind of effect.

We will leave all the errors in diagnosis. We will not care whether the diseased states should be called by this name or by that name, but we will adhere to this fact, that thousands, who *felt* their troubles, their diseased states, and, who, from feeling these, applied for medical homœopathic relief, were relieved: and that, too, after many physicians of a far higher position than Dr. R. Bennett had in vain tried, by Dr. R. Bennett's own mode of treatment, to relieve them. This fact will stand and does stand, in the knowledge and the experience of thousands, and Dr. R. Bennett will have to perform some legerdemain far better than that which he played at the London Medical Society, to convince these people that their feelings of disease were not feelings, and that the agreeable sensations, connected with recovery, were not worth a straw.

But the fact is, Dr. Bennett is perfectly ignorant of Homœopathy. He is as stupid in regard to Homœopathy as a child, but unfortunately he has not in his ignorance the innocence of the child.

The discussion proceeds:—



“ Mr. Barlow observed that it would, indeed, be astonishing, if, after centuries of inquiry and experience, it was all a mistake to suppose that medicines possessed any efficacy.”

Mr. Barlow, had he lived thirty years since, would have observed to any one who told him that gas gave a *better* light than candles, “ it would, indeed, be very astonishing, if, after centuries of inquiry and experience, it was all a mistake to suppose that candles gave light.”

But the simplicity of Mr. Barlow is truly unique—

“ He would ask any member of that Society, whether, if afflicted with pleuritis, or any similar acute inflammation, he would trust to homœopathic treatment for his cure ?”

He answers his own question—

“ He was convinced that not one of them would.”

In other words, Mr. B. thinks it is an argument against Homœopathy, that gentlemen, not knowing, and consequently not believing in the powers of homœopathic remedial means, would not trust themselves to homœopathic treatment. One might just as well argue against the safety of a bridge, because certain persons who occupy and let tolls on another bridge will not go over this new bridge, having persuaded themselves that the new bridge is unsound because not built like theirs : really medical reasoning is indeed at a low ebb, when such reasoning as that of Mr. Barlow can be put forth unnoticed in a Medical Society. Mr. B. then makes the following acknowledgment :

“He considered, that if there was any fault with regard to medicine, it was, that we paid too much attention to its general, and too little to its special effects.”

This is acknowledging the whole matter. He acknowledges that the only way in which medicine can be studied with effect, namely, studying the *special* effects, (which, by the by, is the way that Homœopathists make the essential, the one of the two things essential in the practice of medicine,) is the one, in respect to which medical practitioners are most at fault. He concludes—

“It must not be forgotten, that if the physician lost faith in physic, the public would lose faith in the physician.”

True, Mr. Barlow: but how can the physician preserve his faith under the old system? He cannot: all the most enlightened are finding their faith weaker every day, and so it must be as long as the quackery of allopathy is persisted in.

Mr. Alder Fisher next addressed the Society thus—

“Mr. Alder Fisher believed that a serious source of fallacy existed with respect to statistics, inasmuch as they were founded on general rules of practice, and not on the special application of remedies to each individual case.”

Here again the speaker recognizes what Mr. Barlow intimated, namely, the inattention of medical men to “special application of remedies to each individual case.”

Dr. Golding Bird, whose want of logical precision in regard to Homœopathy is always most unfortunate,

followed Mr. Fisher, and reiterates the same want as existing.

“ Dr. Golding Bird agreed in an observation that had fallen from a speaker at the last meeting, that, in the practice of medicine, the great point was to treat the patient, and not the disease. He proceeded to show the necessity of treating various cases of the same disease in various ways, according to the constitution.”

Dr. Chowne followed, and corroborated the same necessity of attending to special matters, and the want of such attention. His words are—

“ Dr. Chowne thought that Dr. Willshire’s paper illustrated the contradictions which existed in practice. He made some remarks on the evils of treating disease by *name* instead of in reference to the circumstances of each individual case ; and proceeded to make some comments on the difficulties surrounding our knowledge of the effects of remedies.”

Dr. Roberts, who followed Dr. Chowne, illustrates the quackery of the old system routine practice.

“ Dr. Roberts said that the sagacious physician must treat disease according to the circumstances and conditions of each case. He illustrated the evils of treating disease by what was called routine practice, by a case of fever, in which blood-letting was resorted to to an enormous and fatal extent, merely because the patient had pain in the head, and bleeding had been found generally of use in the fever prevalent at the time.”

“ Mr. Hird considered the question to be this : were we to trust to the *vis medicatrix Naturæ*, or to remedies ? He illustrated the evils arising from the passive treatment of acute disease by reference to some fatal cases of pneumonia in horses.”

The next gentleman who addressed the Society, was one whom once we regarded as a disciple of Homœopathy. At first “ he did run well, but what now



doth hinder him ?” He has deserted his object of medical attachment, but still he feels evidently a hankering after her, whose worth he knows.

“ Mr. Kingdon called attention to the necessity of learning the effects of minute doses of medicine on the nervous system, with the view of avoiding blood-letting and other violent measures in the treatment of disease.”

The following forms the conclusion of the Report of the Meeting :

“ Dr. Willshire having replied, the following prescriptions were read by Dr. Bennett, one having been written on the 6th, and the other on the 9th of the month, by a homœopathist :—

“ On the 6th, she was ordered to put one grain of ipecacuanha powder in one ounce of water ; and of this mixture, a single drop was to be taken with syrup and water directly, and repeated, if necessary, in four hours. The patient was also ordered a mixture, containing one drop of tincture of opium, half an ounce of burnt sugar, and six ounces of water : of this she was to take two table-spoonfuls every four hours.

“ On the 9th, she was ordered a mixture, consisting of five ounces of infusion of senna, half an ounce of tincture of jalap, half an ounce of manna, half an ounce of tincture of cardamoms, and two ounces of sulphate of magnesia ; and of this she was to take a sixth part every three hours !”

The Editor remarks as a finale—

“ Surely these facts require no comment.”

We differ from the Editor of the *Lancet*. These facts do require some comment : and this they shall now receive. At the same time the spirit of Izaak Walton, who, in baiting with one fish to catch another, recommends to put the hook through its mouth, but to do it kindly, shall animate our remarks.

We understand, in connexion with Dr. Bennett's statements, that Dr. Epps, on reading them, wrote to him as follows:—

“ 89, Great Russell Street, Oct. 21, 1846.

“ Dr. Epps presents his compliments to Dr. Risdon Bennett, and will be obliged to him for the name of the homœopathist to whose prescriptions Dr. R. B. referred in the discussion of the Medical Society of London, on Monday, October 5th. Dr. E. feels certain that the person referred to is not a homœopathic practitioner, and further fears that Dr. Bennett has been duped. The first prescription, regarded (it is supposed) by Dr. B. as embodying the homœopathic treatment, is not, as any one acquainted with the homœopathic pharmacopœias at once would know, at all in accordance with any homœopathic formula. As Dr. R. Bennett has thought it his duty thus publicly to proclaim the doings of “ a homœopathist,” he, no doubt, will feel it to be his duty to *enable Homœopathic practitioners to warn the public* against persons who may profess to practise Homœopathy, but in reality practise such a method as manifests no feature in common with that developed by the scientific Hahnemann.”

To this application Dr. Risdon Bennett thus replied:—

“ 24, Finsbury Place, Oct. 24, 1846.

“ Dr. Bennett presents his compliments to Dr. Epps, and is sorry that he does not feel at liberty to give up the name of the gentleman who wrote the two prescriptions referred to by Dr. Epps. Had Dr. Bennett felt at liberty to mention the name, he would have done so in public. Dr. Epps may rest assured, that the mode in which Dr. B. acquired possession of a copy of the prescriptions in question, precludes the possibility of his having been ‘duped.’ Whether the prescriber ought, or ought not, to be called a Homœopathist, Dr. B. does not pretend to determine. Although Dr. Bennett has felt it to be a duty to make public one, out of many instances which he might have adduced, to show the mode in which the public is unfortunately ‘duped,’ he does not, to use

Dr. Epps' words, 'feel it to be equally his duty to *enable homœopathists to warn the public* against persons who may profess to practise Homœopathy, but, in reality, practise such a method as manifests no feature in common with that developed by the scientific Hahnemann.' Were there no other reason why Dr. Bennett should not consider this to be his duty, it would be enough, that it is sufficiently notorious, by the admission of Homœopathists themselves, that there is the greatest possible difference in their principles and modes of practice, and that it would be difficult to show that any of the so-called Homœopathists follow, 'bona fide,' the system set forth by Hahnemann. This, however, in Dr. Bennett's estimation, is not less unscientific and opposed to common sense than any of the other absurdities to which it has given rise."

Dr. Bennett, in fact, is committed. He has been duped or he is ignorant of Homœopathy: for would any man, who knows even the A B C of homœopathy, have been deluded to believe, that a Homœopathist ever wrote the first prescription. For the information of Dr. R. Bennett, we record the process by which the ipecacuan, used in the first prescription, would have been prepared, had it been ordered by a Homœopathist.

The following is the course that Hahnemann recommended in preparing a medicinal substance for exhibition as a homœopathic remedy.

"After having weighed *one* grain of the substance, (in the case referred to, a grain of Ipecacuanha,) the operator is to weigh *ninety-nine* grains of sugar of milk: divide these ninety-nine grains into three portions of thirty-three grains each. Put into a porcelain mortar the grain of Ipecacuanha, and thirty-three grains of the sugar of milk, and mix these by the means of a horn or bone spatula, and then triturate together for six minutes; detach with the spatula the mass from the sides and bottom of the mortar and



of the pestle, and triturate for six minutes and detach as before : then add thirty-three more grains of the sugar of milk ; mix with the spatula, triturate for six minutes, detach and then mix, triturate for six minutes, and detach as before : add then the remaining thirty-three grains, mix with the spatula, triturate for six minutes, and detach as before : then mix, triturate for six minutes, and detach : this powder of one grain of Ipecacuanha is said to be a powder of the *first* trituration : and about one hour is engaged in its preparation :

“ A grain of this, which contains the *hundredth-part* of a grain of Ipecacuanha, is then treated again in an exactly similar way with ninety-nine more grains of sugar of milk, divided into three portions of thirty-three grains each ; and thus, after another hour's preparation and trituration, the Ipecacuanha is brought to a state which is designated by the *second* trituration.

“ A grain of this trituration, which contains the ten thousandth part of a grain of Ipecacuanha, is again triturated with ninety-nine grains of sugar of milk, divided into three portions, and triturated and mixed as already described, and the powder when this process is completed is said to be of the *third* trituration : each grain containing the millionth of a grain.”

Hahnemann maintains that this trituration is essential to the development of the virtues of the medicinal substance. Whether it is or no is not the question. Such opinion is the belief held and carried out by every follower of Hahnemann.

And yet Dr. Risdon Bennett was duped to believe, that a person who orders a grain of ipecacuan powder to be put in one ounce of water, and a single drop to be taken with syrup and water, is a Homœopathist. Even this is not all : for although the man three days after the date on which he gave the ipecacuan, resorted to a most vulgar allopathic mixture, and gave up even the appearance of Homœopathy, Dr. R. B. still persists in maintaining him to be a Homœopathist :

and when asked the name of such person, so that Homœopathists may repel the injury that he endeavours to inflict by maintaining him to be one of their body, Dr. Bennett's sense of justice is not strong enough to prompt him to the communication. He makes use of one whom he calls a Homœopathist to inflict an injury, which injury would be *nil* only for the assertion, and when asked to let Homœopathists know who the party is, in order that the truth of the charge may be put to the test, Dr. Bennett's conscientiousness rejoinders "No."

"Surely *these* facts require no comment."

But Dr. Risdon Bennett asserts what still further shows his ignorance of Homœopathy. He remarks in his letter to Dr. Epps, "there is the greatest possible difference in their (Homœopathists) principles and modes of practice," &c. The fact is, that there is no difference between Homœopathists as to fundamental principles: indeed, Homœopathists cannot have any difference, for there is but *one* principle in Homœopathy, and there is but one mode of carrying out that principle: the principle being, "Diseases are cured most quickly, safely, and effectually, by medicines which are capable of producing symptoms similar to those existing in the patient, and which characterize his disorder;" and the practice being to select the remedy homœopathic to the diseased state.

Homœopathists may differ as to the amount of infinitesimal division in which they administer medi-

cine ; but there is no Homœopathist who differs as to the principle of Homœopathy, or the means to be used in the practice.

Dr. Risdon Bennett is earnestly recommended, in future, to avoid useless assertions, to study what Homœopathy is, and what homœopathic means can undoubtedly effect. In fact, on some future occasion, the success which Dr. Bennett puts forth as his, in reference to hydrocephalus, will be shown to be greatly inferior to that resulting under the homœopathic treatment of the disease.



## THE BRITISH ASSOCIATION

### AND ITS SERVICES TO SCIENCE.

IT is to be feared that when future generations shall look back to discover in what way the truths which will then be common, but which at present are acknowledged by few, were pushed into recognition, the title of the Association which in September last held at Southampton its sixteenth session, will appear to have been incorrectly assumed. We have had already, in fact, sufficient experience to show that the historian, desirous of tracing the advancement of any one department of science which may have grown up since the Association came into existence, would waste his time if he were to apply himself to the records of their proceedings, with the expectation of finding any mention either of its dawning brightness, of the early encouragements by which its struggles were aided, or even of a prompt congratulation when signs became unequivocal, that those struggles would prove successful. That the Association facilitate in some sort the *diffusion* of science, by the temporary tea-table popularity conferred upon it during the annual stir of their meetings, is very probable, but

inasmuch as with this exception they fulfil no function which would not be carried on with equal efficiency if they were never to assemble again, they can hardly be regarded as operating to its advancement. Each paper communicated to the sections of the Association would, if this channel were not presented to its author, find its way to some appropriate Society in London,—the Astronomical, the Geological, the Statistical, &c., according to its subject, where it would be weighed by a competent instead of a miscellaneous audience, and in whose transactions it would be duly published; the only difference in the ultimate result consisting in the circumstance that, instead of being bottled up for an annual meeting, it would reach the public at once, and this in a way more calculated to arrest attention, than if it had appeared in a general batch. So complete is the organization of these several Societies in their various departments, that they leave nothing to be done; and that they are also sufficiently zealous and wealthy to contribute such grants as may be needed for carrying out special investigations, there is no reason to doubt. The British Association, therefore, have really no prominent object in view, beyond that of effecting a summer meeting of their members, and thus enabling them at one and the same time to enjoy a country trip and gratify their love of approbation. That such meetings are agreeable, and that, like all occasions which bring people together, they do good, is certain. It is only necessary to avoid

attaching that undue importance to them, which might lead us to suppose that the real advancement of science is essentially dependent on their proceedings.

The true way in which an Association for the advancement of science could at once assume a commanding position that should justify its title, would be by aiding the struggles of those who are contending for new truths, and who, sharing the fate of all discoverers, are vainly striving for a fair hearing against the prejudices of the time. But in this respect the British Association seek to do nothing. It would, of course, be highly ineligible that they should act as partizans, but as it is well known that in each department of science there is always a sort of professional hostility to innovations, and a tendency to persecute rather than to welcome new views, it should be the object of a general body to insist that in all cases of disputed doctrines, where the parties appeal to absolute experiment, they shall be protected against this sectarian feeling, and that the proper and simple step shall be taken of ascertaining by observation the truth of their allegations. If an Association having this object in view had existed in the days of Harvey and Jenner, those great men would at once have been freed from the difficulties by which they were surrounded:—and not only in these cases, but in hundreds of others, where the senseless cry, “it can’t be true,” raised by self-interested alarmists, has prevented a resort to practical tests, the labours



of such an association might have proved invaluable. In disputed points between parties of the same profession, nothing would tend so rapidly either to establish truth or to disperse error as a report from a disinterested committee, selected, not from the ranks of the opponents on either side, but from a general body of scientific men.

That the British Association, at least as it is at present constituted, will never adopt this course is abundantly plain. About the time when its existence commenced, the truth of Gall's discoveries regarding the physiology of the brain was a subject of the fiercest dispute. The disciples of the new philosophy appealed to nature for a confirmation of its truth, but they were met by reckless denials, by ridicule, and abuse; their chief opponents being found in the medical profession. Since that time the discovery has become so far recognized, that as regards its general accuracy dispute is ended; and its recognition has already led, both in this country and in America, to results more important to humanity than any other that can well be conceived. To effect this, however, has been the labour of years, a labour which might have been at once shortened by the British Association, but towards which no aid was given. They have annually devoted sums to facilitate profound investigations into the remains of departed fishes, but the discovery which unfolded the physiology of the human brain has never once been mentioned. For aught that is due to the British Association, Hanwell,

and the institutions that have benefited by its example, might still be the abodes of howling misery.

But it will, perhaps, be urged, that the Association have become more liberal than when they first went into operation, and that if the phrenologists now required their aid to secure a fair investigation, it would readily be granted. Unfortunately, however, although the time is nearly past when they could do more for phrenology than encumber it with help, there are other doctrines at the present moment precisely in the same condition as that which phrenology once occupied. We hear daily reports from all parts of the world of the results of certain simple processes, by which individuals find themselves able not merely to give relief from pain, but to produce a state of insensibility, during what would otherwise be the most torturing operations, and even not unfrequently, to cure diseases that have attained their most hopeless form ; and these allegations are not put forth by the credulous and ignorant, but by physicians connected with the public hospitals of this and other countries, while collateral evidence to any amount is offered in corroboration. But to stem the virulent abuse levelled against these parties, and to procure for them that fair investigation which would at once put them in their proper position before the public, either as the assertors of a most momentous truth, or as mistaken observers, no attempt is made by the British Association ; amongst whom, for any mention that is made of it, the existence of such a doctrine appears to be



unknown. Again, it is alleged by a large number of physicians, that the true principle, so long sought for in vain, as a guide to the administration of medicine, has been given to the world by the discovery of Homœopathy, and they profess themselves ready, by conforming to any tests that may be demanded, to demonstrate the truth of their doctrine. Their appeal to facts is met, as in the case of mesmerism, solely by a shout of derision; and although the question is one which bears on human welfare more largely than any other, the necessity of taking any steps to arrive at a conclusion regarding its real merits, has never yet presented itself to this body.

And it cannot be urged that the claims of these parties are wanting in any of the elements that should entitle them to respect. It is true that Morison, Holloway, the proprietors of Parr's Life Pills, and others, might raise a cry that they also are entitled to call for an investigation, but the attention given to calls of this kind must solely be founded on *character*. Any discovery supported by trustworthy persons of sound mind in all other respects, no matter how astounding it may seem, so long as it is not in direct opposition to truths already known, is entitled to attention, precisely in proportion to the greatness of the results which it is alleged to be capable of producing; and even if it were in palpable opposition to previously ascertained facts, an inquiry into the grounds upon which the idea had been based, would always prove serviceable to science,



by opening up some of the sources of fallacy by which honest men may have become perplexed. That in regard to Mesmerism and Homœopathy, the character of those who now vainly appeal to the scientific world for an impartial investigation is sufficient to entitle them to attention may be inferred, when in addition to the professional names connected with a proposed mesmeric infirmary, we find that of a recent cabinet minister; while at the head of the English Homœopathic Association, numbering seven or eight hundred members, there is also a member of the government. If these parties are fit to take part in ruling the empire, their allegations with regard to matters of fact must surely be sufficiently trustworthy to warrant that amount of notice which would be conferred by an examination into their correctness.

From these considerations a just view may be arrived at, of the real value of the British Association. Supposing that, as in the case of phrenology, either of the doctrines just mentioned, involving the most astounding results that science has ever communicated to the world, and out of which, again, new and more wonderful revelations may grow, should eventually come to be established, the figure to be assumed in the eyes of posterity by the body at whose hands they have received all the obstruction that indifference could offer, will be such, that even now, its mere contemplation might serve to satiate the bitterest feelings of those who consider themselves aggrieved.

THE DIFFICULTIES OF SIR HUMPHREY DAVY,  
IN REGARD TO THE  
NITROUS OXIDE GAS AND ITS EFFECTS,  
Explained by the Homœopathic Theory.

By JOHN EPPS, M.D.

It has been remarked, “there is one feature which all science has—namely, the *power of explaining facts*.” Indeed, this affords the analytic way of investigation by which any law propounded can be tested, so that it can be known as an ordinance of the Creator.

Some difficulties in connexion with the inhalation of Nitrous Oxide Gas occurred to Sir Humphrey Davy, and neither he nor Dr. Paris, his biographer, could explain, or have explained them. It may be interesting to note, in reference to these difficulties, the satisfactory light that is at once thrown upon them by a recognition of the Homœopathic law.

The following is the vivid description given by Sir Humphrey Davy, of the effects induced in him by Nitrous Oxide Gas.

“On breathing Nitrous Oxide Gas, the first inspiration produced a slight degree of giddiness, succeeded by an uncommon sense of fulness in the head, accompanied with loss of distinct sensation and vo-

luntary power: a feeling analogous to that produced in the first stage of intoxication:—these sensations were followed by a sensation analogous to gentle pressure on all the muscles, attended by a highly pleasurable thrilling, particularly in the chest and the extremities; the objects around me became dazzling, and my hearing more acute, towards the last inspirations (he was breathing four quarts of gas); the thrilling increased, the sense of muscular power became greater, and, at last, an irresistible propensity to action was indulged in. I recollect but indistinctly what followed, I knew that my motions were valiant and violent.”

When he breathed more, the voluntary power was altogether destroyed, so that the mouthpiece through which he breathed the gas, generally dropped from his unclosed lips.

During the progress of these experiments, it occurred to him, that, supposing Nitrous Oxide to be analogous in its operation to common stimulants, the debility occasioned by intoxication from fermented liquors ought to be INCREASED after excitement from this gas, in the same manner as the debility produced by two bottles of wine is increased by a third. To ascertain whether this was the case, he drank a bottle of wine in large draughts, in less than eight minutes. His usual drink he tells us was water; he had been little accustomed to take spirits, or wine, and had never been intoxicated but once before in the course of his life. Under such circumstances we



may readily account for the powerful effects produced by this quantity of wine, and which he describes in the following manner:—

“Whilst I was drinking, I perceived a sense of fulness in the head and throbbing of the arteries, not unlike that produced in the first stage of Nitrous Oxide excitement: after I had finished the bottle, this fulness increased, the objects around me became dazzling, the power of distinct articulation was lost, and I was unable to stand steadily. At this moment the sensations were rather pleasurable than otherwise; the sense of fulness in the head, however, soon increased, so as to become painful, and, in less than an hour I sunk into a state of insensibility. In this situation, I must have remained for two hours, or two hours and a half. I was awakened by headache and painful nausea. My bodily and mental debility were excessive, and the pulse feeble and quick.

“Immediately after this trial, I respired twelve quarts of oxygen for nearly four minutes. It produced no alteration in my sensations at the time, but immediately afterwards I imagined that I was a little exhilarated.

“The headache and debility, however, still continuing with violence, I examined some Nitrous Oxide, which had been prepared in the morning, and finding it very pure, I respired seven quarts of it for two minutes and a half. I was unconscious of headache after the third inspiration; the usual pleasurable thrilling was produced, voluntary power was de-

stroyed, and vivid ideas passed rapidly through my mind ; I made strides across the room, and continued for some minutes much exhilarated, but languor and depression, not very different in degree from those existing before the experiment, succeeded ; they however, gradually went off before bed-time."

This experiment, Sir Humphrey remarks, proved that debility from intoxication was NOT *increased* by excitement from Nitrous Oxide. The headache and depression would *probably have continued longer*, had it not been administered ; these results being in direct opposition to what Sir Humphrey Davy and Allopathists would from their hypothesis expect.

Sir Humphrey Davy reasoned thus : the sensations from Nitrous Oxide Gas and the sensations from intoxication from fermented liquors are nearly alike : as additional intoxicating liquor increases the debility, already produced by intoxicating liquor, Nitrous Oxide Gas, if taken after debility has been induced by intoxicating liquor, should, of course, increase the evil.

This was the legitimate sequence from the argument, founded on the old system hypothesis ; but the fact was exactly the opposite of the sequence : the debility was *lessened* : the depression was *shortened*.

Sir Humphrey Davy could not meet the difficulty.

The Homœopathic theory can. That theory thus explains the facts : Nitrous Oxide Gas excites symp-



toms *similar to*, but not *identical* with, those excited by intoxicating liquors: consequently, on the principle, that “*Similia similibus curantur*,” the Nitrous Oxide Gas acted as *Homœopathically curative* of the effects induced by the intoxicating liquor; a curative power, having a ratio to the amount of Homœopathicity between its effects and those of the intoxicating liquors: it thus lessened the debility: it thus shortened the depression.

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### SEA SICKNESS

#### HOMŒOPATHIC TO THE SICKNESS OF DISEASE.

By JOHN EPPS, M.D.

In March, 1847, I was consulted respecting a young lady (the daughter of a gentleman residing near Windsor), who was lying dangerously ill at a watering place in Scotland. She had vomited every thing she took during a period of six weeks, notwithstanding the aid of the highest professional skill that Edinburgh could afford. Her prostration was excessive; the least movement inducing vomiting and violent convulsive agitations. She was daily becoming worse.

I directed that she should be brought home by sea.

The risk was pointed out by her medical attendant, that she might die from the exhaustion consequent upon the *sea* sickness. I agreed to take the responsibility.

She was placed on board the steamer at Leith, and during the voyage to London was not sick once; and, after reaching London, she was sick only twice. In fact, the state, called sea sickness without producing sickness, homœopathically cured the disease—sickness.



## MEDICAL COMPROMISES.

THE introduction of the Homœopathic system of medicine seems to have given rise to a curious question in moral philosophy. The disciples of Homœopathy recognise a *law* for the cure of disease, which requires that medicines should be administered in harmony with the symptoms of the patient ; so that, for instance, if a person have a darting pain at the back part of the head, or a difficulty of breathing, or a cloudiness of the sight, the physician would select, as the true remedies for the disease which manifests itself by these conditions, medicines that possess the property of producing similar states ; and so in all other cases. The term “law” implies that this principle is all-embracing, and consequently that, without any exception whatever, the speed and certainty with which disease is to be overcome, will depend upon the skill and fidelity of the practitioner in keeping it in view. Hence, although there may be many symptoms of disorder, for which complete Homœopathic remedies have not yet been discovered, no Homœopathist, in those instances where anything like an approach to a Homœopathic remedy is known, would think of administering any other ; and rather than administer a medicine in direct *opposition* to his guiding law, he would abstain from action altogether.

Now, the Homœopathic doctrine has for some time been gaining ground in all countries, (and during the last year or two with singular rapidity) but owing to the circumstance that the medicines are administered in infinitesimal doses, which, on account of their mode of preparation, possess a peculiar power of penetrating the system, the practice is still, by the majority, and especially by medical men who are ignorant of the cases and arguments by which it is supported, opposed with ridicule and anger. Although, however, as might have been anticipated, conversion takes place much more rapidly among the public than among the profession, scarcely a month now passes without drawing from some practitioner of the old school an acknowledgment of the doctrine; and it is believed that, but for the fear of challenging the abuse of the entire body of their colleagues, and also of opposing themselves to popular prejudices, and thus risking their means of support, many others, by whom the system has long been tested secretly, would at once avow themselves as its disciples.

Under these circumstances, it is not surprising to find that some medical men, wishing to avail themselves of the means of cure which the new practice put into their hands to such a remarkable extent, and at the same time not daring to risk the loss of an established practice by refusing to treat their old patients in the mode now discovered to be erroneous, but to which these patients cling with all the tenacity of ignorance, should seek for a few comfortable



reasons by which to make it plain to their conscience, that they are not only justified in practising indiscriminately the old system and the new, (although they know and admit the old to be erroneous, and the new to be correct,) according to the prejudices of their patients, but that this is especially the course which expediency and morality would dictate.

Accordingly, in the British Journal of Homœopathy for June last, a correspondence is to be found between Dr. Guinness, an Irish physician, and Professor Henderson, of Edinburgh, in which this subject is discussed. Dr. Guinness being a recent convert to Homœopathy, and finding that he would lose many of his patients if he refused to treat them according to their prejudices, resolved to adopt the safer course, and at the same time wrote to Dr. Henderson for his opinion. Dr. Henderson replied, that he saw no imperative reason why one who recognises the Homœopathic law should not act in disregard of that law, if he find it necessary in order to avoid loss of practice. “ You cannot expect (he says) your old patients to become converts merely because you have. \* \* You may persuade them to allow you to treat them Homœopathically [that is to say, by the correct method] in ailments unattended by danger, while you agree to use the ordinary means [that is to say, those which all Homœopathists regard as perilous or inefficient] in *serious* acute diseases. \* \* As a matter of *conscience*, I can see no impropriety in this course. In treating such patients as demand



it in the old way, you only do what they will require another to do if you refuse, and therefore (!) you do them no injury."

It is impossible to read this argument without regret. Those who *only* do that which, albeit there can be no question of its impropriety, some one else will undertake if they refuse, are to be held justified, and the point, "as a matter of conscience," need give them no further concern. There is an old spelling-book story of some boys who robbed an orchard, because if they did not steal the apples others would; but the moral deduced does not quite agree with that arrived at by Dr. Henderson. The argument that because others would consent to treat the patients erroneously, the Homœopathist that agrees to do so, "does him no injury," is also remarkable. If a person during the agonies of seasickness were to request to be thrown overboard, and a party of ignorant or vicious persons were about to comply with his request, would this justify another man in assuming that, by anticipating their intention, he would do the patient "no injury?" Or to take a less extreme case, would Dr. Henderson hold himself absolved for supplying a drunkard with his daily drams, merely because there were plenty of publicans ready to furnish him with any quantity he might desire?\*

In publishing the correspondence, the editors of

\* It is to be mentioned that Dr. Henderson, whose experience in Homœopathy is comparatively recent, in his letter to Dr. Guinness,

the British Journal of Homœopathy also put forward some remarks. To their credit, they differ from Dr. Henderson and Dr. Guinness, with regard to Homœopathists consenting to treat their private patients in any way save that which they know to be the safe and proper one; but they make a remarkable exception. In the case of a physician presiding over a gaol or public establishment, “where patients expect to get physic according to their previous notions,” it is contended that these notions should be complied with. “To compel such people against their will, even if it were possible so to do, to swallow globules, instead of pills and draughts, would be a very foolish as well as *cruel* procedure; and if the physician under the circumstances retains his office, he would be not only entitled, but bound to prescribe old-fashioned physic, rather than force his medicine upon them, or leave them destitute of any.” Now the way in which Drs. Henderson and Guinness propose

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terms such of his Homœopathic brethren as adhere strictly to the Homœopathic law, “bigots.” It is usually the fate of those, who, recognising truth in its integrity, refuse to make compromises, to be assailed in this way by their more yielding colleagues, to whom their consistency is a reproach; but Dr. Henderson (as a Homœopathist—and particularly as one who has suffered persecution for noble sacrifices he has made,) should, beyond most men, be aware that mere abuse without facts is worthless and unjustifiable. He says, that the “bigoted Homœopathists” have well nigh ruined Homœopathy. Why does he not do his duty to the cause by publishing the errors of these parties (supporting his statement by a comparison of cases), so that the public may be put upon their guard?



to let non-professional persons dictate to them is humiliating enough, but the idea of permitting the inhabitants of workhouses and gaols to insist upon the course their medical attendant shall pursue, will strike most persons as a heavy discouragement for professional dignity. There is an old saying, that "in the sick man's chamber the physician is king;" and people usually inquire, after the visit has been made, what the doctor has "*ordered*;" but it seems that at gaols, if the view of the British Journal of Homœopathy is to be carried out, the inquiry must henceforth be, "What has the patient ordered?" In this case the prison regulations, under which certain articles are forbidden to be introduced, will have to be modified, for it is to be feared that ninety-nine times in a hundred the answer to the inquiry will be "gin!"

As to the "cruelty" of forcing prisoners to take medicines which are altogether tasteless, and which the practitioner believes are almost certain to do him good, instead of medicines which are nauseous, and which are almost certain to do him harm, it is of a piece with the cruelty of "forcing" him to wash himself, to live temperately, to work hard, and to submit to discipline, all of which are very different from what he would prescribe for himself. So long, however, as the public observe that these means produce a curative effect, there will be very little chance of awakening a sense of the enormity of resorting to them.

It is to be remarked that Dr. Guinness, in a very



national manner, justifies himself for yielding to the dictation of his non-professional patients, and treating them Allopathically, by quoting two cases of erysipelatous disorder, in which that method was pursued, in one of which (from the Dublin Medical Press) the patient *died*, as he intimates, from the effects of the treatment, while in the other life was risked for many days, until Dr. Guinness being left to himself (for up to that time he had attended the case jointly with an Allopathist), gave a Homœopathic remedy, which at once produced the desired improvement. To this latter case Dr. Guinness triumphantly points as a proof of the advantage of working both ways. “Had I refused (he says) to treat that lady allopathically, I should not only have lost the case, but I could never have had an opportunity of convincing her of the efficacy of Homœopathic treatment ;—she now says she will speak of it wherever she goes.” Dr. Guinness here shows nothing of the spirit of the martyr, although that spirit is essential to a homœopathist—and most especially to an active one, such as we believe him to be. He justifies wrong deeds in the expectation that good may come of them. Applying his rules generally, we are to infer that if he were required to forego Christianity, and to profess and practise Paganism, he would readily comply ; and then, if in a quiet way he could afterwards make a convert to the truth, he would exclaim, “See the advantage of complying with error. If I had not consented to become a

Pagan, I should have lost my life, and then I should never have been able to make this man a convert." To the multitude the argument would probably appear a striking one; but Dr. Guinness should be aware that it is the business of every man to refuse to do that which he knows to be wrong, no matter though fame and fortune, or even the apparent advancement of some great good, tempt on one side, and death appear to threaten on the other. To pretend that the opposite plan can promote truth, is to assert that truth can be begotten of falsehood. If a man submit to death rather than change his religion, it may seem that he permits himself to be cut off from future opportunities of doing good, but it is the very fact of his submitting to this extremity that impresses unbelievers with his sincerity, and awakens in them a conviction that he must surely have been supported by a consciousness of right. In like manner, a medical practitioner might lose the accidental opportunity of converting one patient, by refusing to yield to dictation when convinced of the soundness of his views, while at the same time he would favourably impress the whole world by the dignity and evident sincerity of his course. It is enough for the medical practitioner, as for all others, to pursue the straightforward path, and to rely that in the long run it will be found the shortest and the safest. If he state what he believes to be right, the responsibility of its being disregarded will not rest upon himself. In the case quoted by Dr. Guinness, if he



had refused to attend, except with license to act independently, and the lady had on that account declined to call him in, he would have been able to reflect that he had done his duty, and that he could have nothing to answer for, whatever might ensue. But if from his treating the case by what he believes to be an erroneous method, his patient had *died*, how could he have felt a similar certainty that he was free from blame? Would he not have asked himself, “Is it not possible that if I had refused to attend this case, unless upon the condition that I should treat it according to that method which I know to be the correct one, the patient might have been so impressed with my evident sincerity, as to have consented to adopt it, and that thus her life might have been saved?” Even in the case of the individual patient, therefore, a heavy charge is incurred, to say nothing of the loss of the opportunity of producing that effect which an uncompromising course would necessarily have exercised on the world at large.

There is not, however, much reason to fear that the temporising system which has thus been advocated will be very extensively adopted. There is too much not only of worldly pride and shrewdness, but also of the real pride of integrity, amongst the majority of medical men, to render it probable that they will consent to act against their clear convictions. The majority, moreover, have a love for their art, equal at least to that which is entertained by the members of any other profession,—and when we know that



even the poorest artist, if he have any feeling in his occupation, would refuse to introduce false perspective, a musician a false note, or an author false grammar, to gratify the whim of a prejudiced or ignorant patron, we may be sure that there is dignity enough in the medical profession,—jealous, and properly so, as with regard to matters of practice they have shown themselves of non-professional interference or dictation, to maintain an independent bearing with the public, and to refuse in attending a case to discuss modes of treatment, or to undertake it upon any other condition than that of dealing with it according to their conscientious view of what they believe to be correct. If the patient is unable to feel that he can rely upon the judgment and honesty of his physician, coupled with such other professional advice as he (the physician) may think desirable, it is then the duty of the practitioner to take his departure, and to leave the patient to send for those in whom he may feel he can place confidence.

## HOMŒOPATHY IN INDIA.

IT is a striking and favourable fact in connection with Homœopathy, that in whatever part of the civilized world it may be introduced, it is usually marked by the same degree of progress in one place as in another. No delusion can flourish except through some defect in the minds of those who receive it, and hence, although remarkable errors have oftentimes been very generally and enthusiastically adopted by large numbers of people in particular communities, it has never been observed that they have simultaneously made like progress all over the world. This arises from the fact, that although every nation has its weak points, the follies of each are different; and hence the absurdity into which the people of one country are prone to fall, is sure to be detected by those of another, whose weakness happens to lie in a different direction. Hence, no merely speculative theory, however important it might profess to be, could possibly meet everywhere with an equal reception. By the people of some countries it would be disregarded entirely, by others it would be enthusiastically received, and by others as hotly opposed. It is only the evidence of the senses that

can claim anything like equal weight amongst all sorts of men ; and therefore when we find a doctrine steadily advancing in all countries, we have good ground to suspect that it is by appealing to evidence of this description, that it must have made its way. When a man is sick, and is relieved by a particular medicine, however much the people of various nations might previously have differed regarding what would have done him good, those who witness his sickness, the administration of the particular medicine, and his recovery, will all for the most part, whether they be Africans, Asiatics, Americans, or Europeans, equally recognize these actual occurrences, and the order in which they have taken place. It is rational, therefore, to suppose that the explanation of the uniform progress of Homœopathy will be found in the circumstance of favourable *facts* having been presented ; and hence, all information regarding such progress is valuable as evidence (although it is to be admitted as evidence only of an indirect kind), either for or against the system. At present, it is our object to make satisfactory mention of its progress in India. In a number of the Journal of Health and Disease, it is stated, on the authority of a letter from Mr. Samuel Brooking, presidency surgeon, Tanjore, that the Rajah of Tanjore has erected an hospital, in which it is intended that the system shall be adopted ; and that it is also attracting notice in other parts of India, will be shown by the following extract of a letter placed in our hands some time back, dated



Bombay, and written by a gentleman in the Company's service :

“ I have waited till the last day for posting my letter, to give you the particulars of an event which has created a considerable sensation, and some surprise, amongst the people of Bombay ;—but can only inform you that, in the General Military Hospital, Homœopathic remedies have been applied with success in the treatment of Cholera. My information, which is correct as far it goes, is, that the number of cases so treated are between twenty and thirty ; that all, or nearly all, were cured : and that those were the only cases of successful treatment at that period in the hospital. My informants—several, who had access to the most authentic sources—further state, that the medical officer who applied the remedies, acknowledged his ignorance of Homœopathic practice, and treated his patients, as they express it, ‘ from a book.’ I am of opinion that this could not have taken place without the sanction of the medical board, and that the practice was urged on them by influential persons not belonging to the profession, several of whom *I know* are now warm advocates of the system.”

## HOMŒOPATHY IN AFRICA.

THE following communication appeared in the *Lancet* of the 10th of January, 1846:

*“ To the Editor of the Lancet.*

“ SIR,—The enclosed I have sent you, being an advertisement published in a Liverpool newspaper. I could hardly believe my sight. What! are poor sailors to be entrusted, when labouring under African Dysentery and African Fever, to Homœopathic treatment?

“ Your obedient Servant,

“ A CONSTANT READER.”

“ ‘ Wanted a Surgeon for Africa; one having a knowledge of Homœopathy would be preferred.’ ”

Upon which the *Lancet* remarked—

“ We purposely omit the name of the advertiser, as we could not in any way encourage such quackery and brutality.”

It now appears from inquiries made by the Editor of the *Journal of Health and Disease*, that the advertiser was Mr. Peter Stuart, a ship-owner at Liverpool, and that the circumstances which led him to advertise for a Homœopathic surgeon, were as follows:—

Having himself experienced advantage from Homœopathic treatment, and having witnessed its effects

in many cases, where all other means had failed, he became anxious to induce others to resort to it under similar circumstances. Being acquainted with many persons in the African trade, and knowing the unsatisfactory results of the usual medical treatment in cases of African fever and dysentery, he requested a friend to give him a minute statement of the symptoms of these disorders. This statement he forwarded to a Homœopathic physician in London, who gave him the best general directions in his power as to the remedies most likely to prove available. These directions, together with a Homœopathic medicine chest, he placed in the hands of a Mr. Johnson, master of one of his vessels about to sail for Africa, from whom in due time he received a letter, from which the following is an extract:—

“ Bonny, May, 28, 1844.

“ The Homœopathic medicines have not failed in one instance. It is a good thing I have them, for my surgeon is a poor fellow and a heavy tax upon the ship. I think the medicine chest has been fitted up for his use ; he is never out of it or the brandy decanter.

“ JOHN JOHNSON.”

Mr. Stuart had another ship, which went to Benin River, in Africa, and of which a Mr. Charles McDonald was the supercargo. From this gentleman, under date Benin River, 18th July, 1845, he had the following:—

“ My dear Mr. Stuart,

“ Since my last, I regret to have to inform you, that I was laid upon a bed of sickness for twelve days by a severe bilious fever. I



took neither calomel, strong emetics, nor purgatives, which, with the medical men here, is the usual practice. I took merely the Homœopathic medicines as indicated by the symptoms. Consequently, when the fever was subdued, I rose from my bed of sickness nearly as strong as when I was taken ill. I have been doing a slashing business these last three or four days. I have purchased nearly fifty tons of oil, &c.

“CHARLES M<sup>c</sup>DONALD.”

These repeated experiences strengthened Mr. Stuart's conviction, and he determined, therefore, to engage, if possible, for the next ship he sent to Africa, a surgeon having some knowledge of the Homœopathic treatment. Hence the “brutal” and “quackish” advertisement.

Mr. Stuart, in a communication to the Journal of Health and Disease, remarks, “I see the Lancet attacks me for ‘brutality and quackery.’ Why should I be either brutal or quackish? I have *twelve thousand pounds* at stake in the ship; consequently, it must be my interest to keep both crew and supercargo in good health. Verily, my faith must have some foundation.” He adds,—“I have just received another letter from Africa, speaking in favour of Homœopathy.”

In detailing these facts, the Editor of the Journal of Health and Disease, concludes by pointing out that they make it evident, that however brutal and quackish Mr. Stuart may be in the mind of the medical journalist, Mr. Stuart exhibits the character of a highly intelligent, and benevolent, and sound-thinking man. He finds that certain means are effectual in the

cure of diseases, which, under the old system of treatment, are very frequently fatal ; and he therefore provides for those who navigate his vessels the opportunity of partaking of the advantage. He does not forbid these persons from being physicked under the old system, if they prefer it. He merely gives them a power of choice, which they would not otherwise possess. The *law* requires that the ordinary means should be provided, and it is greatly to Mr. Stuart's honour, that he himself makes an effort at the same time to provide the other.

“ One would think,” it is remarked, “ that the medical journalist might have been a little more modest in his “brutality and quackery” denunciations, more especially as, in his own journal, he had detailed the dreadful want of success in the treatment of the African fever, in connexion with the crew and officers, numbering one hundred and forty-six, of Her Majesty's steamer, the ‘Eclair,’ sixty five of whom had died.”

THE  
ADVANTAGES OF A HOMŒOPATHIC HOSPITAL,  
IN CONNEXION WITH THE  
ENGLISH HOMŒOPATHIC ASSOCIATION.

BY RICHARD BEAMISH, Esq., F.R.S.

THE result of the general meeting of the Homœopathic Association on the 9th of June, 1846, must be felt by all interested in the investigation of truth, as highly satisfactory. All who have reflected upon the condition in which medical practice—to say nothing of medical science—is placed, amongst the advancing knowledge of the age, must recognise its really contemptible position. It is not enough, however, that the experience and the reasoning of individuals have exhibited the fallacies of Allopathy in all their nakedness—that its advocates

———‘ stand  
Locked up together hand in hand,  
Every one leads as he is led,  
The same bare path they tread,  
And dance like fairies a fantastic round,  
But neither change their motion, nor their ground.’

Something more must be done, and I entirely concur with Dr. Curie, that little progress will be made



in this country, until the results of Homœopathic practice be conveyed through a great public channel, open to all to analyse and compare.

So strongly are the masses bound by the influence of authority, that nothing can compensate for the want of it; no argument founded on the merits of the case, though wielded ever so powerfully—no appeal to individual experience, will shake the influence which habit exercises. “What is settled by custom,” says Bacon, “though it be not good, yet it is considered fit, and those things which have long gone together are, as it were, confederate within themselves; whereas new things piece not so well; for though they help by their utility, yet they trouble by their inconformity: besides, they are like strangers, more admired, and less favoured.” And as regards what are termed the educated portion of the community, the very system of education which pervades our schools and universities checks the natural desire for experimental knowledge, and induces that tendency to lean on the authority of others, which is found to prevail. Experiment is replaced by comment—induction by criticism.

“In seeking for mere laws of nature,” says Professor Whewell, in his *Exposition of the Commentatorial Spirit of the Middle Ages*, “there is nothing of mental intercourse with the great spirits of the past, as there is in studying Aristotle or Plato. Moreover, a large portion of this employment is of a kind the most agreeable to most speculative minds, consisting

in tracing the consequences of assumed principles—the principles of the teachers being known, and being undisputed, the deduction and application of their results is an obvious, self-satisfying, and inexhaustible exercise of ingenuity.”

The best means, then, of establishing authority, should be one of the objects of the Homœopathic Association, and in no way can it be better or more legitimately accomplished, than by the foundation of a general hospital, which will have the effect of creating public opinion where it is not, and of fostering it where it is: and to this end every effort should be directed by those who profess to recognize the value of the Homœopathic practice.

It may be deemed, at first view, somewhat paradoxical that I, who have so strenuously supported the practice of *Hydropathy*, should write thus strongly with regard to Homœopathy.

My answer is, however, simple. The unbiassed examination of evidence showed me the value of *Hydropathy*, and impressed me with the conviction that water possessed properties which were heretofore unknown, and was capable of exercising power over the animal frame, which had been neglected in the complex and mystified practice of the Allopathic schools, where no law, no principle whatever, is distinctly recognized. But in my investigations and in my experience, cases occurred which water was unable to control, and I reflected that water is but *one* combination of certain elements, and that it was



not probable that nature had confined herself in this, more than in other departments, to a single instrument. I felt that to limit my view of therapeutics to one medicament, would be as irrational as to bind myself in mechanics to one motive power; and acknowledging, with Bacon, that “man, the servant and interpreter of nature, understands and reduces to practice just so much of nature’s laws as he has actually experienced, more he can neither know nor achieve;” I sought in the evidence for Homœopathy that demonstration of a law, for which I had in vain looked in that for Allopathy, and having found in the writings, and the practice of Hahnemann and his followers, unquestionable evidence of a great philosophical induction, I had no difficulty in joining an Association for the propagation of that discovery, and among the members of which the elucidation of truth was held of higher importance than the mere institution of a system. Indeed, from the philosophic character of the gentlemen immediately interested in the objects of that Association, they will, I feel assured, to use the language of Professor Powell, “be ready to reject an assumed theory, the moment they find it unsupported by fact; but if it be once duly substantiated, they will be prepared to follow it out into all its legitimate consequences, however at variance with received notions—however contrary to established prejudices—however opposed to the prepossessions, the bigotry, the cherished delusions of mankind.”



## INCONSISTENCIES OF MEDICAL WRITERS.

A DR. CASTLE, of New York, writing to the *Lancet*, on the subject of neuralgia, after mentioning that the disease bids “defiance to the medical philosopher,” and that it is the “opprobrium” of the profession, says with regard to chronic cases,—“In innumerable instances the patient has been subjected to the most harassing treatment—narcotics, irritants, counter-irritants, nervines, carbonate of iron, arsenic, bleeding, cupping, drastic medicines, cold baths, warm baths, division of the ‘nerve,’ and all in vain. Then homœopathy, hydropathy, ‘the water cure,’ Mesmerism, and all the kindred ‘sciences,’ have stepped in; and if the wretched sufferer has been able to live through their assaults, it has only been to sink into hopeless melancholy, the bitter resignation of despair.” The commiseration for the wretched sufferer, on the score of his having sustained the assaults of homœopathy and mesmerism, and the doubt expressed as to the chance of ordinary patients living through such inflictions, is quite characteristic of the modern medical philosopher. The charge against the mesmerists is, that they act merely upon the imagination, and produce by monotonous passes an

agreeable sleep: while that against the Homœopaths is simply, that by giving infinitesimal doses which cannot possibly produce any effect, they put the patient into good spirits without doing him any harm, and thus promote his recovery. Scientific persons who make these allegations, fall, therefore, into inconsistency, when they endeavour to describe either of the processes (especially when such processes are used in diseases, which in ordinary practice are mostly pronounced to be incurable,) as involving “assaults” dangerous and dreadful, which it is rather remarkable for any person to survive.

## THE EFFECTS OF COFFEE.

*Translated from Hahnemann's Treatise on the Effects of Coffee,  
published in 1803.*

BY MRS. E. EPPS.

IN order to live long and to preserve health, man should use such aliments only as are nourishing, and which do not contain anything either irritating or medicinal. His drink should, in like manner, be either simply diluting, or diluting and nutritive at the same time, as pure spring water and milk.

As to seasonings which stimulate the palate, salt, sugar, and vinegar\* only, and all three in small quantities, have been recognized as void of injurious effects on the human frame. All those seasonings called spices, and all spirituous drinks, are more or less medicinal in their nature. The more medicinal they are, and the more frequently we introduce them in large quantities, into the body, the more injurious are they to health, even shortening existence.

Nothing can be more dangerous than the habitual

\* It must be remarked, however, that vinegar is sufficiently medicinal to act as an antidote to many medicines, and that, consequently, its use by patients under treatment should be strictly forbidden.



use of substances purely medicinal, and possessing great strength. Wine was the only purely medicinal drink among the ancients; but the Greeks and the Romans, at least, had the wisdom never to use it, except when copiously diluted with water.

Modern times have witnessed the introduction into our regimen of many other medicinal substances, both liquid and solid. Tobacco, for instance, opium, mushrooms, fermented drinks, tea and coffee, &c.\*

Medicinal substances are those which do not nourish, but are deleterious to health. Every injury to the health is a state contrary to nature, a kind of disease.†

*Coffee is a substance purely medicinal.*

Every medicine given in a strong dose exercises a disagreeable influence upon the sensibilities of the healthy individual. No one has smoked tobacco without, in the first instance, feeling disgust. No

\* Chocolate is a nourishing aliment, provided it be not flavoured with spices, for, in that case, it may become very injurious.

† The substances which are called medicines, have a power of annihilating those dangerous and unnatural states, which are called diseases, proportioned to the power they possess of rendering healthy bodies unhealthy. Their peculiar destination is to transform sickness into health. When the state of the body is not diseased, medicines are injurious to health; they do not, therefore, appertain to the regimen of natural life. To make frequent use of them, to introduce them into the dietetic regimen, is to destroy the harmony of the organs, to undermine health, and to shorten life. A medicine salutary for man in health, is a proposition, the terms of which imply contradiction.

one has found coffee in its pure state, and without sugar, to be agreeable on taking it the first time. This is a warning which nature gives us not to violate the laws of health, nor inconsiderately to set aside the life-preserving instinct.

If, yielding to fashion and example, we continue the use of medicinal substances, habit gradually hardens us against the disagreeable impression which they, at first, produced upon us. Eventually they please us, that is to say, the action, felt as agreeable, which they exercise over our organs, becomes insensibly a necessity to us. The vulgar expect to find happiness in artificial wants, to the satisfying of which they soon attach the idea of a sensual pleasure. It is possible, also, that having been, up to a certain point, indisposed by these medicinal substances, instinct leads us to continue the use of them, that is to say, to solace ourselves, momentarily at least, by the palliative influence which they exercise over those inconveniences of which they themselves have been, from time to time, the source.

In order to understand this, it is necessary to bear in mind, that every medicine produces *two opposite effects* in the human body. The primitive effect is precisely the reverse of the secondary, that is to say, of that state in which it leaves the body, several hours after the primitive effect has ceased.\*

\* For example, the powder of jalap purges to day ; but on the morrow and the day after, the effect will be obstruction of the bowels.

The greater number of medicines occasion in a healthy man disagreeable and painful sensations, which, during the secondary effect, are the reverse of what they had been during the primitive effect; and their use, even when prolonged, never produces agreeable impressions upon any one who is well.

There are but few medicinal substances, admitted as articles of diet, by a refined and luxurious people, which, in their primitive effects at least, form an exception to this rule.\* These have the singular property, when habitually but moderately used, of producing, during their primitive action, an artificial action of the ordinary state of health, a sort of elevation of mental power, and of the sensations almost exclusively agreeable; because the disagreeable effects, which are the result of their secondary action, are very little perceived so long as the individual continues to enjoy a tolerable state of health, and, in other respects, leads a life conformable to nature.

To this, by no means numerous class of medicinal substances that have been introduced among our dietetic luxuries, belongs coffee, the effects of which, agreeable or disagreeable, are very little known, however strange the assertion may appear.

The inordinate use made of this drink at all hours of the day, the different degrees of strength of which it is made, the various quantities taken of it, and the infinite shades in the social situation, age, and con-

\* For example, wine, brandy, tobacco, tea, coffee, &c.



stitution of those who make use of it, cause a continual change in the aspect under which the observer should view it, and render it very difficult to arrive at any exact notions of its absolute properties. The field of observation with respect to it is like a disk covered with writing and turning rapidly round upon its axis; although the characters may have been clearly traced, all is confused and becomes illegible even to the best eye-sight.

To become acquainted with the real nature of this most important of all drinks, requires, therefore, the utmost precision, and that, removing as much as possible all sources of fallacy, we should attentively trace back phenomena to their causes.

The primitive effect of coffee consists, in general, in an exaltation more or less agreeable of the vital energy; the animal functions, both natural and vital, as they are designated, being artificially excited by it during the first period of its action; but the secondary effect, which afterwards gradually manifests itself, induces a precisely contrary state, that is to say, a disagreeable feeling, amounting to an indifference to life; a sort of paralysis of the animal, natural, and vital functions.\*

When a person unaccustomed to coffee, takes it with moderation, or when one habituated to this

\* “When I awake in the morning,” writes a great lady, who was in the habit of taking much coffee, “I can no more think and act than an oyster.”

drink takes it to excess,\* he experiences, during the first hour, a more vivid feeling of his own existence, his pulse is more full and frequent, but, at the same time, more delicate—a circumscribed redness appears on his cheeks, not mingled by insensible degrees with the white, but bounded like a spot; his forehead and the palms of his hands are covered with a hot moisture; he experiences more heat than before taking it, and this sensation causes him an agreeable excitement, his heart is agitated by palpitations much the same as under feelings of great joy. The veins of his hands swell; on touching him we find more heat on the skin than customary, but this heat never becomes burning even after taking a strong dose, and it soon subsides into a general perspiration. Presence of mind, attention, compassion, are more active than in the ordinary state,—every object seems to have assumed a gay aspect, especially if the dose has been

\* The expressions, *moderation* and *excess*, should be taken in a relative and individual sense only. A Prince, luxuriously brought up, desired that each cup of coffee might be an infusion of seven ounces of the roasted grain, while there are persons who would be powerfully affected by an infusion even of a single grain. Each individual, therefore, must take himself as a standard with reference to the above terms, inasmuch as there are no two persons upon whom the same quantity would act precisely in the same manner. It must be added, moreover, that all the agreeable symptoms of the primitive effects of coffee do not manifest themselves invariably in each individual. Of the various symptoms, one person will experience a certain portion, and others a different portion. One will exhibit many of them, and another only a few.



unusually powerful.\* During the first effects the coffee-drinker has a smile on his lips, he is pleased with himself and with all around him. This it is which has elevated coffee to the rank of a social beverage. All these agreeable sensations soon reach a degree of enthusiasm, disagreeable remembrances are effaced from the mind, and unpleasant sensations of all kinds are lulled by this fever of happiness.

In the healthy state, man must experience alternations of agreeable and disagreeable sensations. So wills the wise organization of our nature ; but during the primitive effect of this medicinal drink everything is delightful, even those functions which, in the ordinary state of health, are accompanied by sharp and almost painful sensations take place with wonderful facility, and with a kind of enjoyment. There is no one, unless he be living in a low state of nature, who does not, on awakening from sleep, or

\* If, however, an individual, not in the habit of taking coffee, take it to excess, he being of a very irritable constitution, he will experience headache, a megrim which descends from the top of the parietal bone to the base of the brain. The meninges on this side will seem also to have acquired a painful sensibility. The feet and hands will become cold, and a cold sweat will inmdate the forehead and the palms of the hands ; everything then irritates, and becomes insupportable. The individual is angry, frets, finds nothing to his taste, experiences a continual restlessness and trembling, is uneasy, weeps almost without cause, perhaps laughs involuntarily, and at the end of some hours he falls into a drowsy state, from time to time waking up with a start. I have twice observed this singular condition.



a short time afterwards, especially if he has slept less time than usual, experience a disagreeable feeling of imperfect return to existence, of numbness in the head and in the limbs. Rapid movements require effort, and the exercise of thought is painful. But coffee dissipates almost immediately this disagreeable natural sensation, this uneasiness of body and mind, and produces a tendency to activity. It is, moreover, the will of nature, that, after we have fulfilled our daily occupations we should be fatigued, a disagreeable sensation of heaviness, of fatigue of the faculties of body and mind, renders us morose, ill-tempered, and obliges us to seek, in sleep, a repose which is necessary to us. We take coffee, and this moroseness, inertness, and disagreeable lassitude of body and mind disappear rapidly ; a factitious vivacity replaces the wish to sleep, and we keep awake in spite of nature. In order to the maintenance of life, we have need of nourishment, which nature obliges us to seek by the active instinct of hunger, a gnawing sensation in the stomach, accompanied by an imperious demand for food, a quarrelsome humour, a great sensibility to cold, a sort of faintness, &c. ; while thirst is a no less painful sensation, since, besides the overpowering desire for liquid, of which the body has need in order to repair its losses, we experience, moreover, the torment of a dryness in the throat and the mouth, a dry heat all over the body, which partially obstructs respiration, a vague uneasiness, &c. We take coffee, and the painful

sensations of hunger and of thirst disappear, or nearly so—natural hunger and thirst are almost unknown to true coffee drinkers, to women especially, who, taking no exercise in the open air, deprive themselves of the ability to annul, at least, from time to time, the injurious consequences of this drink. The body is thus deprived both of food and of drink, and the cutaneous vessels, moreover, contrary to the will of nature, exude into the air that portion of humidity which is indispensable to the sustenance of life, while it is also observed, that, under the action of this stimulant, more liquid is discharged through the action of the kidneys than has been swallowed.

Again, the infinitely good Preserver of all living beings has appointed that, after we have satisfied ourselves with food, motion should cause us to experience a disagreeable sensation ; and this, in order that we might thence be led to suspend our occupations for a time, to repose body and mind, and to allow the important function of digestion to commence with tranquillity. An idleness of body and of mind, a tightness at the region of the stomach, a sort of painful compression, of fulness and of tension in the abdomen, which we experience on trying to exercise our strength immediately after a repast, remind us that repose is then necessary. In the same manner, if we attempt any laborious mental occupation, there follow immediately an oppression of the intellectual faculties, a species of numbness of head, coldness in the limbs with heat in the face, and



an increase of the uncomfortable pressure of the stomach, while the painful tension of the abdomen is also augmented; so true it is, that at the commencement of digestion, mental efforts are yet more contrary to nature, and more pernicious than those of the body.

But coffee makes this lassitude of mind and body to cease, as well as the disagreeable sensation in the body. This is why the refined Sybarites take it soon after their repasts, when they enjoy its effects fully; since they recover their good humour, and feel themselves as well conditioned as if their stomach contained little or nothing. Coffee, moreover, seconds and accelerates the work of digestion which, in the order of health, would require several hours. Its primitive effect being to excite the peristaltic movements of the intestines, these organs evacuate their contents more rapidly, and hence a fancy is created that it is a valuable aid. It is impossible, however, for the chyle, during so short a period, to be either properly elaborated in the stomach, or absorbed in sufficient quantity in the intestinal tube, and hence, the mass, traversing the alimentary ducts without having furnished to the body the nourishing portions which it contains, reaches the end of its course in a half-fluid state, and without having fulfilled its uses.

Thus, the primitive action of coffee diminishes and renders almost negative the disagreeable sensations, which the wisdom of nature connects with our organization, without our either perceiving or even suspecting the sad results to which it may lead.



The primitive effect of this beverage excites, more than any other factitious drink, the animal passions, which the false refinement of our age has placed in the rank of the chief enjoyments. On the slightest cause voluptuous ideas offer themselves to the imagination, and produce the most injurious excitement. Coffee awakens these feelings ten to fifteen years too early. On young persons, indeed, it exercises a fatal influence both as regards morality and mortality, not to speak of the premature feebleness which, in any case, is its inevitable consequence.

The effects of coffee, which I have thus described, are seen under a much more melancholy aspect in persons of an extremely irritable temperament, enervated by a sedentary life, and who have long been addicted to its use. All who watch the physical and moral state of these persons, perceive the traces of over excitement, of excessive sensibility to impressions, or of a gaiety which bears no proportion to the causes by which it is produced; an *abandon* of tenderness, which borders on convulsions, or an extreme sadness, or, on the other hand, unreasonable sallies. There is also to be noticed a singular activity of the features, even when the party intends only to express some simple meaning, such as a smile, a slight irony, a moderate amount of feeling, or a tinge of melancholy or compassion. Even the muscles of the body exhibit too, an extraordinary and quite unnatural mobility—all is life—all is activity, even on the most trifling occasion during

the first hours, after having taken strong coffee, or according to the received expression, good coffee. Ideas crowd into the mind, and succeed each other with rapidity. It is a life factitiously doubled.

In the natural state, man must make an effort in order to remember things long passed, but soon after having taken coffee, the memory, in some way, communicates its treasures to the tongue, and the result is an over-loquacity, which often allows even the most important secrets to escape.

Thenceforward, nothing has either limit or measure. The cold and reflecting seriousness of our ancestors ;—the firmness of will—the solidity of judgment—the perseverance in resolves—the facility in executing movements—not rapid, but energetic ;—all these qualities, which formerly distinguished the national character of the Germans, have disappeared since the use of coffee, and have given place to imprudences in matters of love, to precipitation in judgment, to frivolity, to loquacity, to versatility of temper, to a fugitive and energetic mobility, and a theatrical expression of countenance.

I well know that the German needs coffee to heat his imagination, in order to his inventing light romances, and to inspire badinage and piquant poesy, and, moreover, to enable him to dazzle, by his tact and spirit, in fashionable circles. The dancer, the improvisatore, the juggler, the wrestler, the sharper, and the gambler, have need of coffee, as also the modern musician, to enable him to sustain



the bewildering rapidity of his inspirations, and the physician is indebted to it for not yielding to the fatigue of a hundred visits which he pays every morning.

We will leave to all these people their unnatural excitement, with all the sad consequences that follow in its train, both to their own health, and to their fellow beings; but this, at least, is certain, that the man most anxious to dissipate his life, could not have found a more appropriate medicine than coffee\* to change, for some hours, his common sensations into agreeable ones, to inspire him with joviality, to render his mind fertile in brilliant sallies, to give a fire to his imagination, to accelerate the movement of his muscles even to trembling, to redouble the action of his digestive and secretory organs, to keep the lower passions in a state of continual, almost involuntary, excitement, to impose silence on the salutary torment of hunger and thirst, to remove sleep from his harassed limbs, and to keep him awake when all which breathes in our atmosphere enjoys the sweets of repose under the peaceful shadow of night.

In this way we overrule the wise dispensations of nature to our own detriment.

When, at the end of some hours, the primitive effect of the coffee is dissipated, an opposite state gradually succeeds—the secondary effect or re-action.

\* And under some circumstances, tea.



The stronger the first has been, the more decided and disagreeable is the second.

The abuse of this medicinal drink does not, however, induce so many inconveniences with some persons as with others. Our body is organized with such admirable art, that errors in regimen, so that they be not considerable, scarcely injure us at all, if, in other respects, we lead a life conformable to nature. Thus, for example, the workman drinks brandy every morning, a liquor which is highly injurious, but taken in small quantities, it often does not prevent his reaching an advanced age. His health suffers little, owing to his good constitution and the salutary kind of life which he leads in other respects ; and if, instead of brandy, he take every day, one or two cups of weak coffee, the result will be the same. The vigour of his body, the violent exercise which he gives to his limbs, and the open air which he breathes, abundantly guard him from the evil consequences he would otherwise feel. But to persons placed under different circumstances, no such immunity is granted. The man, who passes his life shut up in his house or in his room may, even with a delicate constitution, enjoy a degree of health, provided that, in other respects, he adopt a regimen appropriate to his situation. If he be sober, if he does not make use of any aliments, but such as are easy of digestion, and little seasoned, if he limit himself to simple drinks, if he govern his passions, and if he frequently renew the air of his abode, he may,

without taking any exercise, and even under the restraint of a prison, enjoy a certain degree of health. But, in such a person, the least cause is sufficient to disturb the equilibrium, and hence, the action of any of the morbid substances, that is to say, of medicines, could not be persevered in without a speedy manifestation of serious consequences.

Those beings, however, who languish in the midst of their indolent habits, who have just as much health only as is sufficient to enable them to say that they are not ill, do but half enjoy life. The sensations, the vital functions, nothing in them betokens energy, and, therefore, they are the very persons who are greedy of a drink, which, for some hours, exalts powerfully the vital activity and the feeling of existence, without disturbing themselves about the injurious consequences which the secondary effects of this palliative will induce.

When, at the end of some hours, the primitive action of the coffee, that is to say, the factitious exaltation of the vital activity is dissipated, a desire to sleep succeeds, accompanied with gaping, and a more than common inertia. The movements are less easy, gaiety has disappeared to give place to a sombre, morose disposition; to the acceleration which digestion and the excretions had at first experienced, pains succeed, caused by the retention of air in the intestines, and the alvine dejections are made more slowly and with more difficulty than before. The beneficial heat with which the body had been pene-



trated, disappears gradually—the least variations of temperature cause a disagreeable impression—the hands as well as the feet become cold. External objects present themselves under a less flattering aspect—irritability increases—there is proneness to anger—and all desires subside in direct ratio with their previous excitation ; a sort of canine hunger, quickly satisfied, replaces the natural appetite, while the food taken only increases the load on the stomach, and renders the head heavier ; there is more difficulty in getting to sleep, the rest which is obtained is fitful. On awakening, there is a feeling of numbness ; moroseness and melancholy prevail, unknown before this experience of coffee.

But, again he has recourse to the injurious palliative. It soon dissipates all these evils. A new factitious life commences like to that described, only that it is shorter than on the former occasion. It is then necessary to be incessantly taking doses of coffee, or to take them stronger, if a continuance of its effects be desired.

Thence it results that the constitution of the sedentary man continually deteriorates. The evils produced by the secondary effect of this medicinal drink increase, and give out roots so deep that it is no longer possible to dissipate them, even for some hours, by increasing the number and the strength of the doses.

The skin then becomes more sensitive, not only to cold, but, in general, to the influence of the open air,



whatever be its temperature, digestion is carried on in a more laborious manner, the evacuations experience delays for whole days, the flatulence causes anxiety, and a multitude of painful sensations. The constipation of the bowels alternates with diarrhœa. Sleep comes with difficulty, and is not restorative, but resembles rather a swooning. On awakening, the head is bewildered, the imagination dull, the memory slow, movements difficult, and the heart full of sadness. Strength and elevation of soul, serenity and cheerfulness, give way to timidity, indifference, apathy, versatility, and moroseness.

Nevertheless, the use of coffee is continued, and there result more decided alternations of affected sentimentality and of insensibility, of precipitation, of irresolution, of passion, of timidity, of passing joy and sorrow, of grimaces and of tears, attesting that the body and mind continually float between excitement and relaxation. It would be difficult to describe all the evils which beset coffee-drinkers, under the name of weakness, of diseases of the nerves, or of chronic diseases, which enervate them, and which cause a degeneration both of body and of mind.

We must, however, beware of believing that all the drinkers of coffee feel, to the same degree, the baneful effects which I have just been detailing—no, undoubtedly,—in this one it is such a symptom of the secondary effects that is more decided, and in that it is another. My picture comprehends all the class of coffee-drinkers. I collect here, in the same

sketch, all the evils derived from this source, such as they have come gradually to my knowledge.

The palliative feeling of ease, which coffee diffuses over even the most delicate fibres for some hours, gives place at the moment of the secondary action to an extreme tendency to painful sensations, a tendency which increases in proportion as coffee has been taken long and frequently, as it has been taken stronger, and in greater quantity. A slight cause, and one which would make scarcely any impression upon a man in health, and unaccustomed to coffee, is sufficient to give to him, who is in the habit of coffee-drinking, the megrim, frequent pains in the teeth, often insupportable, occurring especially in the night, accompanied by redness and flushings in the cheeks, painful twitchings in various parts of the body, now on one side of the face—now on one or the other limb.\* The body is very subject to erysipelas, which occurs either in the legs, where it often lays the foundation of chronic ulcers, or in the breasts of women who give suck, or on one side of the face; anxiety and flushes of heat are also the daily torment of coffee-drinkers, and nervous megrim be-

\* This tearing in the limbs, which coffee habitually taken produces, is not felt in the articulations themselves, but from one articulation to the other. The pain seems to be rather in the flesh, or in the cellular tissue, than in the bone; the part is not tumefied, exteriorly there appears no change in it; and it gives no pain when touched. Nosologists are not acquainted with this affection.



longs more especially to them than to any other people.\*

Slight infractions of regimen and the influence of

\* This megrim must not be confounded with that which manifests itself only as occasioned by certain causes—grief, an overloaded stomach, a chill, &c., and which, in general, quickly disappears at a certain hour of the day: the nervous megrim of which mention is here made, occurs in the morning, a short time or immediately after awaking, and gradually augments. The pain is almost intolerable and often burning, the exterior teguments of the head are extremely sensitive, and painful to the least touch; body and mind seem endowed with an excessive sensibility. The patients have an exhausted appearance, and seek isolated and obscure places, or, in order to avoid the light of day, they shut their eyes and remain seated on an arm-chair, or extended upon a very sloping bed. The least noise, the least movement increase their pains; they avoid both speaking themselves, and hearing others speak. The body, without experiencing any shudderings, is unusually cold, the hands above all are very cold, as well as the feet. Everything is odious to them, chiefly meats and drinks, for continual nausea prevents them from taking anything. If the attack is very strong, they vomit mucus, which seldom diminishes the pain in the head. There are no other evacuations. This megrim scarcely ever ceases before evening, and I have sometimes seen it last for six hours, so that it did not disappear till the morrow. If the attack is less violent, the substance which has been the first cause of it, that is to say, strong coffee, shortens the duration of it in a palliative manner; but the body thus becomes only the more disposed to reproduce it, after a shorter lapse of time. The relapses of the malady have nothing determined. They re-appear every fifteen days, every three or four weeks. They are seen to manifest themselves, unexpectedly, and without appreciable cause. Rarely ever the preceding night does the patient experience any presentiment of the megrim which awaits him towards morning. I have never observed this state except among the true coffee-drinkers.



the lower passions, excite in coffee-drinkers those sufferings in the chest, the stomach, and the abdomen, which are improperly designated as spasms. As regards females, the periodic visitation never occurs without pain, it observes no regularity, or else it is less abundant than usual, and, in some instances, almost totally ceases.

The secondary effect of the abuse of coffee being to cause in the body a marked disposition to all sorts of disagreeable sensations and acute pains, it may be conceived how much more likely this substance is than any other to produce a great tendency to caries. No transgression in regimen occasions caries in the teeth, more easily or more certainly, than the abuse of coffee. Coffee it is, which, next to grief, and the abuse of mercury, contributes most to injure the teeth—although the bad air of rooms, and the habit of overloading the stomach with food during the night, may take part in this result.

If we except the real *spina ventosa*, and cases where mercury has been taken to excess, scarcely any caries is developed in children, which does not owe its origin to coffee. Coffee also, sometimes engenders in young persons deep abscesses, which pierce very slowly, and by narrow openings.\*

\* This caries produced by coffee, engenders ulcers with elevated ridges, hard and livid, whence a pus exudes, resembling the white of an egg, and mingled with caseiform particles. The smell is very faint, and the local pains are very acute. The rest of the body presents all the symptoms of the wasting resulting from coffee.

Generally, coffee exercises the most pernicious influence on children, and so much the more in proportion as they are delicate. Although the cause of rachitis, for instance, is usually to be found in unfermented vegetable nourishment, and the damp of ill-aired abodes, coffee alone suffices to cause even children who take healthy food and enjoy the benefit of pure air to fall into a similar state.

Children, thus affected, have a wan complexion and soft flesh ; they are late in learning to walk, their gait is reeling, and they always want to be carried. Their voice is but a stutter ; they make great and varied demands for food, although they eat and drink little. Naïvete, gaiety and enjoyment, which form the characteristics of childhood, give place to low spirits ; nothing pleases them, everything betokens a half existence only. A mere trifle terrifies them. Diarrhœa alternates with constipation—their respiration is stertorous, especially during sleep, because they have their chest always full of tenacious mucus, which coughing cannot loosen. The cutting of their teeth is a process of pain and difficulty, and is often attended with convulsions. Almost every evening, before they are put to bed, or soon after, heat and redness are seen on one or other of their cheeks, or on both :—during the night they are much agitated, and often ask for drink. They perspire not only on the forehead, but also on the hairy scalp, especially on the back of the head. They recover



with difficulty from all the maladies of infancy, and their convalescence is always slow and incomplete. They are subject to a chronic ophthalmia, often accompanied by an eruption on the face, and one of the symptoms of which is a singular relaxation of the upper eye-lids, which does not allow them to open their eyes, even when the eye-lids are not red and swollen, except in a slight degree. This ophthalmia, which remains often for whole years, renders them continually peevish, and inclined to weep, and obliges them to lie on their face, or either to keep in bed, or sit doubled in some dark place. It invades more particularly the cornea, which it covers at first with red vessels, then with dark spots, or upon which it gives rise to blisters and little ulcers, which penetrate often to a great depth, and threaten to cause loss of sight.

This ophthalmia, and the other evils, the picture of which I have just traced, manifest themselves even in children who have no other nourishment than the milk of the mother, when that mother takes much coffee, and keeps herself shut up in her room. What must therefore be the injurious power of this medicinal drink, when it can reach even the infant at the breast?

Next to children, it is women and literary people that coffee influences in the most injurious manner, because their occupations constrain them to a sedentary life. To this class must be added artizans who are closely confined to their workshops.



It is certain, as I have said above, that activity and movement in the open air are the best means of alleviating the injurious effects of coffee, but in the end these become insufficient.

Certain persons, impelled in some way by instinct, find also in spirituous liquors a sort of antidote to coffee. We cannot altogether deny that these drinks do really exercise some action, but these again are irritating without any nutritive power, that is to say, they are medicinal substances which, when taken every day, induce other inconveniences without the power to prevent those from the coffee: they are new powers which accelerate life, leaving behind them evils of a still more difficult and complicated nature.

The first step towards curing the evils engendered by coffee is, of course, to renounce its use;\* exercise

\* It is not easy to induce any one to set aside a long indulged habit of coffee-drinking, especially delicate persons. I will state how I proceed in order to gain this end: I first try to persuade my patients that it is of importance this habit should be renounced. Now, it seldom happens that the truth, founded on experience, coming from the lips of a medical man, himself convinced of that which he advances, fails to convince. There is no reason why this truth should not have its due effect, for he who promulgates it has no private interest to seek in so doing, and all the advantage is for him who listens. The conviction once established, of which one can easily judge by the countenance of the patient, we diminish, every three or four days, the habitual quantity of coffee, and after having thus reduced it to a certain dose, which we allow to be taken for eight days more, we suppress this last altogether. We now allow it (but for a short time only) every two days. All is accomplished by the end of a month, when we may consider

in the open air often completes the cure. But if body and mind are too much weakened, we must then have recourse to certain medicines salutary in a similar case, which I need not here point out, because I do not specially address this treatise to medical men.

From the results of long experience, I have thus depicted the daily use of coffee as a fatal habit, as the surest means of withering and extinguishing in us all energy both of body and mind. But I have given the name of medicinal drink to this liquor, and, perhaps, an argument will be taken from this term for objections.

It will be said, medicines are salutary things; yes, doubtless, but on the express condition that they be appropriate to the case in which they are employed. Now, as no medicament can suit a healthy man, its use, under such circumstances, implies a contra-

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ourselves sure of the patient. But if he be of a weak and irresolute character, or if the privation has too great an influence on his frail state of health, we should gradually replace the coffee by tea, which, although objectionable, is the less injurious of the two. Now, the tea not being an inveterate habit, it will be easier for the patient to give it up, and to substitute for it warm milk. It is necessary, in order to annihilate completely the wretched consequences of coffee, and to sustain the courage of him who renounces it, that he should strengthen his body by daily walks in the open air, that he should cheer his mind by innocent amusements, and restore his strength by good food; moreover, when we have done everything for the best, it will also be necessary, from time to time, to make sure that the conversion is real, and to reanimate the courage of the patient, if the force of example should be likely to shake his resolutions.



diction. It is out of the question, that he who enjoys good health should make a medicine an habitual drink.

I appreciate the medicinal virtues of coffee as much as those of any medicine whatever, provided that it be appropriately used. Nothing which God has created is useless: all should contribute to the health of man, and chiefly that which possesses a powerful action, as coffee. But let me be understood—every medicine produces in the body of man in health some especial changes, which belong exclusively to it.

If these changes are known, and the substance is employed in any case of sickness, having an almost perfect resemblance to the symptoms that the medicine has, of itself, the power of exciting in a healthy body, a radical cure will ensue. This is what I call the *curative* application of medicines, the only one which ought to be admitted in the treatment of chronic maladies.

The power which each medicine has of modifying the state of the body of man in a particular manner, I name the *primitive* effect of such medicine.

I have already said that, at the end of some hours, the state produced by this primitive action gives place to a state which is absolutely the reverse, when that primitive action has been exhausted. This is what I call the *secondary* effect of the medicine.

If the medicine which we oppose to a malady excites, during its primitive action, symptoms op-



posed to those of the malady, the employment which we make of this is then only palliative—an amelioration follows almost immediately ; but at the end of some hours, the malady returns stronger than it was before the use of the remedy ; for it is reinforced by the secondary effect, which resembles it. It would be absurd to apply such a method to the treatment of chronic maladies.

For example, the primitive effect of opium in a healthy body is a stupefying sleep, with a stertorous and snoring respiration ; but its secondary effect is sleeplessness. Now if the medical man is so unskilful as to endeavour to allay habitual sleeplessness with opium, he proceeds in a palliative manner. A heavy sleep, snoring and not refreshing, will soon establish itself ; but the secondary effect will be sleeplessness, greater than that which existed previously. At the end of twenty-four hours, the patient will sleep still less than he did before the dose was given him, unless another and a still stronger dose be administered. But the secondary effect of this second dose will be still more to aggravate the pain, and the cure will never follow.

In like manner, coffee never acts but as a bad palliative when it is employed, according to almost general custom, against that habitual constipation, so common with sedentary people, which arises from inaction of the intestinal canal ; its primitive effect is the reverse of this state, consequently, the first time we have recourse to it, or if we take it seldom, it will

not fail of soon causing relief. But the following days, its secondary effect will render the constipation more confirmed than before, and after this, in order to produce any effect, a larger or stronger dose must be taken. Still, however, the disorder will not be cured: for the secondary effect of the coffee will soon make itself apparent, and thus each dose, either more copious, or stronger, will but aggravate the malady, or render it more obstinate.

In closely observing the subject, it is easy to see that the so-called salutary effect attributed to coffee, and by which those who take much, seek to justify the habit, are almost all limited to palliative results. Now it is an experimental truth, established beyond all controversy, that if the prolonged use of any palliative medicine whatever has an effect upon health, there is nothing more pernicious than to admit such a substance among the articles of which daily food is composed.

If, then, decrying the abuse of coffee, as an habitual drink, I, nevertheless, esteem the virtue which it possesses, I do so only on account of the medicinal use which we can make of it, whether under the title of curative remedy in the chronic maladies, the symptoms of which have a great resemblance to its primitive effects ;\* or under the title of palliative in

\* For example, there are cases in which a delicate person, not in the habit of taking coffee, will experience a kind of diarrhœa, without pain, but accompanied by great wakefulness, and an extraordinary activity both of body and mind: and there is an ab-

the affections developed with rapidity, and accompanied by imminent danger, the symptoms of which resemble greatly its secondary effects.\* We thus arrive at the only reasonable use which may be made of this medicinal agent—an agent which so many millions of men abuse to their own detriment, although capable, when wisely applied, of exercising the most salutary influence.

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sence of hunger and thirst, although meats and drinks do not appear to have less flavour than common. In such a case coffee ought to effect, and will effect, in a short time, a radical cure. In the same way, no remedy is more certain nor more suitable than this, in those often dangerous effects which succeed a sudden and excessive joy: also in certain pains which women sometimes experience after their confinement, and which greatly resemble the primitive effects of coffee.

\* For example, in sea-sickness, in poisoning by opium, if the person has not been in the habitual use of coffee,—in poisoning by white hellebore, in asphyxia by submersion, by suffocation, and above all by congelation, as I have many times experienced to my satisfaction.



## ACTION OF NATURE IN DISEASE.

THE medical world may now be considered to be divided into two great parties, the first consisting of those who look upon the symptoms of disease, in almost all cases, as something to be “beaten down” by “energetic” measures; and the second, comprising those who look upon symptoms as furnishing indications of efforts of nature, which should, for the most part, be suffered to proceed to their ordinary terminations. It will be supposed that between bodies entertaining such opposite views, an active warfare must be looked for; but although this supposition is, in some measure, borne out, since warfare of the most determined kind is now waging in the profession, it takes a direction different from what might have been looked for, and which, to non-medical persons, will appear wholly unaccountable.

Instead of each of the two parties just described collecting their respective adherents, and fighting on the broad principle between them, the second party (those who recognize symptoms as the efforts of nature) is broken up into two portions, and one of these portions is actually more bitter in its hostility to the remaining part of its own body, than is the

party which may be regarded as its natural enemy, and which contends that symptoms should be beaten down; so strong, in fact, is this feeling, that a sort of offensive alliance is recognized between the two differing bodies, in which it is contracted, that while each puts forward its respective and opposite opinions, the great effort shall be to make these heterogeneous views both perform the same work, namely, that of crushing the section which, entertaining to the fullest extent the principle contended for by the second party, has the misfortune to be under the ban of these, its proper friends, on account of some unexplained prejudice.

The section against which the combined movement is carried on, consists of the Homœopathic practitioners. The theory of this practice is, that all the actions which we term "symptoms," and which are manifested during disease, are merely so many salutary processes set up by nature, to remove some morbid cause which is present in the system, and that, consequently, the great effort of the practitioner should be to aid these processes, by administering such medicines as are found to stimulate to the performance of them. Now, in contending for this view, the Homœopaths, as has been already mentioned, are entitled to look for comfort from a large body of practitioners by whom in its general sense it has, of late, been strictly maintained; yet by some strange and inexplicable perversion, these parties not only openly profess to be their decided opponents,



but while in every shape promulgating the Homœopathic theory, actually revel in the idea that they are giving the Homœopathists “hard hits.” They do not go quite to the extent of the Homœopathic doctrine, because that doctrine recognizes it to be a principle, or a *law*, that medicines, to yield favourable results, must be given to act in harmony with the symptoms ; but they contend that, in a large majority of cases, the efforts of nature are salutary, and that no reform in medicine will be effected until this is so generally admitted, that practitioners, instead of resorting to a violent and perturbing medication, shall rather seek to wait upon Nature—to pause where they do not see how they can assist her, and to offer aid upon all possible occasions. Their only clear difference with the Homœopathists consists in the circumstance, that while the Homœopathists contend that Nature is never on any pretext to be opposed, these gentlemen assert that she must occasionally be subjected to a check, since, although on the whole she means well, and for the most part knows what she is about, and can unite fractured bones, heal up wounded parts, call into action new organs when others are injured or destroyed, and, in short, perform so much, that for centuries the theory of a sentient principle superintending the functions of the body has always, more or less, been entertained, she sometimes runs into excesses, which, if she possessed their knowledge, she would not be likely to commit. Now, this difference is not a



wide one, and as it is simply grounded on what appears, at all events, to be nothing worse than timidity or modesty on the part of the Homœopathists, it is hard to see why these practitioners should be so bitterly opposed, or whence the delusion could have arisen, that to multiply proofs of the curative powers of nature will be the sure way of accelerating their fall.

Nevertheless, although it is difficult to understand the uses to which the proofs of the curative powers of nature are thus sought to be put, we can admire the value of the knowledge they furnish. By the *British and Foreign Medical Review*, a great deal of valuable matter has been brought forward upon the subject, of which we may profitably avail ourselves, despite an inability to join in the congratulations which have been given to its Editor, Dr. Forbes, upon his having thereby punished the Homœopathists.

We therefore extract from a recent number of the *Review*, an exceedingly interesting contribution by Dr. Gilchrist, together with some remarks of Dr. Forbes, by which it is preceded.

ON THE NATURAL HISTORY AND SIMPLE TREATMENT OF  
WOUNDS, BY ISAAC GILCHRIST, M.D.

[*Remarks by Dr. Forbes.*—Although we hope the practice described and recommended in the following paper is that which, in its main features, is now adopted very generally by enlightened surgeons in this country, its renewed promulgation in a more

formal shape cannot fail to be useful. The neutral treatment here illustrated is far from being universally followed; the old system of impertinent interference with Nature in all her ways being that still adhered to by many practitioners.

In the present medical crisis, we, moreover, reckon it of especial importance that the attention of physicians should be directed to the curative activity of Nature in surgical cases, where the whole of the processes are subjected to the senses. If we find Nature capable of doing such great things, alone, or with that little help which scientific art deems it right to apply, on the surface of the body, we might reasonably infer that similar results would ensue under similar circumstances in the interior of the body; and such, assuredly, is the fact. But we see also, in the one case as in the other, that, although she is the actual worker of the cure, Nature stands often in need of the assistance of art to put her in the right road, to remove obstacles from her path, and occasionally to supply instruments which she does not herself possess. And in doing this the physician and surgeon have their high and true calling, and may always find ample and legitimate employment. All that Nature demands in such cases is, that Art should not, like Dr. Johnson's patron, "encumber her with help."]

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In Sir John Herschell's Discourse on the Study of Natural Philosophy, it is stated, that "Art is the application of knowledge to a practical end. If the knowledge be merely accumulated experience, the art is *empirical*; but if it be experience reasoned upon, and brought under general principles, it assumes a higher character, and becomes a *scientific art*." It is humiliating, indeed, to consider that, in this age of boasted scientific advancement, the practice of medicine and surgery must be allowed to belong more to the former than to the latter division of art. Has the progress of disease in the human body been studied in the same philosophical spirit as the processes observed in the external physical world? Have we kept in view that the laws of Nature comprehend in their dominion the course of a fever and the reparation of a wound, as well as the fall of an apple? Why have we long since ceased to struggle in the pursuit of the alchemists; and why do we exercise



our ingenuity in paths of discovery different from that followed in the search after the perpetual motion? It is because the study of the laws of Nature has shown us how to avoid impossibilities.

Let us remember, also, that a knowledge of these same laws enables us "to accomplish our ends in the easiest, shortest, most economical, and most effectual manner." It is only when the natural history of disease is studied philosophically, that we can arrive at any real principles of therapeutics. The treatment of disease will only then be conducted upon sound principles, when we know what can be "accomplished by Nature, and under what circumstances her operations may proceed with the greatest facility." When this is the case, there will be no more room for the craft and mystery of empiricism. Disease will not be considered an entity which must be driven out of the system by this medicine or by that.

The more unexplained any grievance is, the more numerous are the remedies usually proposed for its removal, and the greater the opportunity offered for the excitement of the strongest and blindest faith. Hence the reliance in former days upon charms, amulets, and incantations, and in our own, upon doctrines and systems equally baseless and absurd. Hence the expectation on the part of the patient that his medical adviser should *do a great deal* towards the removal of his disease, not knowing that certain salutary, natural processes may, by rash interferences, be counteracted. Bodily disease doubtless produces impatience, and impatience too often produces imprudence; and hence Shakspeare's reproof:

"How poor are they that have not patience!  
What wound did ever heal but by degrees?  
'Thou know'st we work by wit, and not by witchcraft,  
And wit depends on dilatory time."

Thus, the powers of Nature being overlooked, and all sorts of remedies being proposed as capable of combating with the unseen and unknown evils that oppress us, what else can be expected but that the boldest and most presumptuous treatment shall be accepted on the part of the impatient sufferer?

In another department of art, man is content to prepare the ground and throw in the seed, relying implicitly on the laws of



Nature that in due season the earth shall display its fruits; but he cannot, it would appear, exercise his faith in the same laws, when flesh and blood are revealing the processes of growth and reparation in the human body. Instead of watching, in the patience of hope, the operations of Nature, and learning with how very few medicines—or it may be with none—disease may be treated, we have been busy in the use of innumerable remedies (so called) and every variety of appliance, blindly believing that when a disease has been removed, the result was owing to the medication adopted. The various kingdoms of nature have been ransacked, every substance which she presents, or which chemistry can form from her materials, has been tried in the practice of medicine. Each of these articles, moreover, must be tortured into a number of different forms and preparations; and, after all, they must be combined together, to form pills, powders, mixtures, &c., without end. Of course, all this adds to the mystery of the treatment of disease: and is not such mystery considerably enhanced by clothing our prescriptions in an unknown tongue and unknown characters?

It has been remarked, that “the whole tendency of empirical art is to busy itself in technicalities, and to place its pride in particular short cuts and mysteries known only to adepts; to surprise and astonish by results, but conceal processes.” Has the profession itself, then, but been supplying lessons to the acknowledged quack? Alas, we fear we must confess ourselves herein guilty. We have not been prescribing medicines like philosophers, we have been only rudely and blindly experimenting with drugs. We have been engaged in what Bacon calls the “anticipation of nature,” instead of the “interpretation of nature.” We have forgotten his wise and weighty aphorism, which, however trite, cannot be too often sounded in our ears: “Man, the minister and interpreter of nature, can act and understand in as far as he has, either in fact or in thought, observed the order of nature; more he can neither know nor do.”

These remarks are intended to introduce a few observations which I have to make on the Natural History and Treatment of Wounds. In the case of an external injury, we are invariably met with the demand, what application will heal or cure it? In former

days they had sarcotic or flesh-creating ointments, and in our own days we have *healing cerates*, and other similar preparations without number.

Let us first inquire what Nature can accomplish in the matter of wounds; and then, how she may be aided in her operations. Dr. Macartney states, that as to the effects of injury in the different classes of animals, he found “that the powers of reparation and reproduction are in proportion to the indisposition or incapacity for inflammation, and hence that inflammation is so far from being necessary to the reparation of parts, that in proportion as it exists, the latter is impeded, retarded, or prevented; and that when inflammation does not exist, the reparative power is equivalent to the original tendency to produce and maintain organic form and structure; that it then becomes a natural function like the growth of the individual or the reproduction of the species.” This is quite different from the doctrines formerly taught under the terms *adhesive, suppurative, ulcerative inflammations*. There is no countenance here given to Sir Astley Cooper’s statement—“No wound can be repaired without inflammation.”

Dr. Macartney describes the modes of reparation as follows:—  
1. Immediate union without any intervening substance, such as blood or lymph. 2. The union by the medium of coagulable lymph, or a clot of blood. 3. The modelling process, or reorganization without any medium of lymph or granulations, the cavity of the wound becoming obliterated by a natural process of growth. 4. The reparation by means of a new, vascular, and organized substance, called granulations. In the treatment of wounds, therefore, the great object of the surgeon must be to prevent inflammation, and thereby secure reparation by any of the first three modes; if he is successful in this object, granulation and suppuration, which go together, will be obviated. The following simple rules seem to embrace all that is necessary to facilitate nature’s operations;—approximate the edges of the wound gently, and without much traction (after having cleansed it and removed foreign bodies): use as few stitches as possible; use as little adhesive strap as possible; apply a pledget of cloth soaked in cold water, and bandage loosely; inculcate absolute rest; preserve the part moist and cool, by the assiduous changing of cloths wrung out of cold water, and applied over the bandage; the part



must not be allowed to become heated, so that for the first few days the cloths must be changed every two or three minutes, or a minute continuous stream must be directed on the part, by any of the simple processes recommended for the purpose. By the use of the cold water dressings, incised wounds heal immediately, and lacerated wounds detach sloughs, and are repaired by the modelling process without suppuration, at the same time presenting the most excellent cicatrix. In the latter kind of wounds, when poulticing is used, profuse suppuration is established, inflammation being excited by the hot, rancid, oppressive, irritating poultice, much of the previously sound tissues are wasted away, and the resulting cicatrix is rigid, puckered, and contracted.

We read that Hippocrates himself used water dressing most successfully, but that afterwards Celsus introduced a variety of absurd and complicated medicines. In the 14th century, the system of secret dressing was in fashion, each practitioner having a remedy which he considered universally applicable. When at a still later period water dressings were used, they were accompanied with incantations, to which the good effects were attributed. It is stated, that Ambrose Paré, a pious but superstitious man, used the same application, but, astonished at his extraordinary success, deemed the remedy nothing less than miraculous, and, therefore, not to be used by mortals, and accordingly he abandoned it.

This mode of treating wounds has received at my hands a very extensive trial, and has been followed with great success. I must, however, confess, that I have had no inconsiderable difficulty in overcoming the prejudices of the people against so simple a method; and, in ordinary private practice, it is not unlikely I might have been obliged to discontinue it, or, at any rate, substitute the usual more formal perfumed lotions; but the nature of my appointments in connexion with the extensive manufactories in this district (Aberdeen), has enabled me to carry forward the simpler practice, and that too, at last, to the entire satisfaction of the people themselves. Such prejudices are not confined to our locality, and have been, I fear, too much fostered everywhere by the most mysterious proceedings of the scholastic and orthodox practitioners. If this is so, we need be less astonished at the success of quackery, which is conducted upon similar principles. When we let all our patients see and comprehend that we are treating them upon



scientific and simple principles, then may empiricism prepare for its downfall, without any interference on the part of Government.

I shall now conclude with a brief note of a few cases which have occurred recently, in illustration of the foregoing observations.

1. A man received an injury by the machinery in a large paper mill, which laid open the wrist-joint. The hand was half separated from the fore-arm, the tendons were torn, and the inferior end of the radius, which is naturally related to the carpus, was exposed. The arm and hand were placed straight upon a pillow, the wound was cleaned, and two stitches taken; a pledget of cloth soaked in cold water was applied, and a bandage rolled, not too tightly, round the hand, wrist, and fore-arm; a large basin of cold water was placed conveniently by the bedside, and directions left to apply freshly-soaked cloths over the bandage every two or three minutes, to prevent any heat or inflammation ensuing. No inflammation took place; the modelling process was uninterrupted, without suppuration, and an excellent cicatrix formed in little more than a fortnight.

2. A girl had the whole of the soft parts on the palm or surface of the four fingers, as it were, scraped off by the machinery in a flax-mill; the tendons were torn, and the phalanges exposed at different places. Each finger was dressed as follows every day: being first bathed in cold water, a piece of soft cloth was placed round the finger, and a narrow roller to keep it applied; when the fingers were all thus dressed, a larger cloth soaked in cold water was wrapped round them together, and changed as frequently as the slightest tendency to become heated appeared. The modelling process advanced steadily without suppuration, and cicatrization was completed in about four weeks. The fingers gradually acquired flexibility.

A great number of similar accidents have occurred among boys and girls employed in the cotton and flax factories in this district during the last six or seven years; and the same simple treatment has been adopted, so that, although obliged occasionally to amputate fingers in part or in whole, cases of very remarkable injury of soft parts and bones have recovered, and members have been saved which, in all likelihood, would have been sacrificed by a treatment

less calculated to prevent inflammation and suppuration. Flabby granulations are seldom seen, unless where the prevention of inflammation is carelessly attended to ; so that caustic applications, astringent lotions, and stimulant ointments are not used.

3. A little boy had scrofulous disease of the bones of the ankle-joint, on account of which I amputated, by the flap operation, below the knee. Two stitches were used for two days ; a strip or two of plaster and cloths wrung out of cold water were the sole applications. The wound was whole in a week. Other amputations have been similarly treated with equal success.

4. A girl received a sharp instrument into the ball of the eye, at the Woodside works. The cornea and sclerotic coat were ruptured, the iris was lacerated, and prolapsus followed. Rest in bed, continued persevering use of cloths wrung out of cold water, and simple laxative medicine, constituted the treatment. The treatment was effectual in preventing inflammation, which was clearly the only indication in the case. The termination was as favourable as could be under such circumstances.

A multitude of cases might be recorded in this place, in which the same simple natural treatment was adopted ; but these instances suffice to show what Nature can accomplish herself, and the little we have to do to facilitate her operations.





REPORT  
OF THE  
FIRST ANNUAL GENERAL MEETING  
OF THE  
*English Homœopathic Association.*

THE first Annual General Meeting of this Association was held at the great room of the Society of Arts, on Tuesday evening, June the 9th. The meeting was very numerously attended. Shortly after seven o'clock,

The Right Hon. Lord ROBERT GROSVENOR, M.P., President of the Association, took the chair.

The CHAIRMAN said, he believed it was usual, on occasions like the present, to say a few words by way of introduction to the proceedings. They were met on a very unusual occasion, but under circumstances as gratifying, he thought, as any in which they could possibly find themselves. He saw written over one of the pictures opposite to him, the word "Elysium."\* That certainly was a place in which, as regarded medicine, the public were not in the present day, but it was one towards which he trusted they were tending (cheers). They were met, as he had observed, under very interesting circumstances. The present was the first meeting of the first Homœopathic Association ever formed in this country. They were all aware that a great anxiety had been manifested to found and maintain an hospital in London, on a large scale, where the principles and practice of Homœopathy could be tested, so as to send forth authentic statistical accounts to the public of their proceedings. For reasons which it was not necessary he should now particularise,

\* One of the paintings by Barry, executed for the Society of Arts.

that proposition had not been as yet carried out. Difficulties arose which they were not prepared to get over, and that very desirable object could not, therefore, be at once realised. However, it was suggested that in the meantime, until a better state of affairs should arise, it would be a most excellent preliminary to form an Association, which would unite, as in a circle, all the friends of the system, whether professional or non-professional, and where they could all meet on common grounds to convey information to each other, and disseminate facts among the public. It was for these objects that their Association had been formed, and when they heard the Report which would be shortly read to them by their Honorary Secretary, they would be able to judge how far they were likely to be successful in these objects (hear). He should have stated, that the proposal to establish this Society originated at a dinner which took place last year, among the friends of the London Homœopathic Institution, at which he had the honour of presiding. He had been requested to mention the matter at the dinner. He did so, and the idea having been received with great favour, this Association had, in consequence, been formed. They would, as he had stated, perceive by the Report, whether the principles on which they had started had been carried into effect with vigour and spirit, and, at the same time, with that gentlemanly and Christian feeling which was necessary to ensure success in all institutions, and more especially in such an institution as the present, because they should remember, that the doctrine of Homœopathy ran counter to the doctrine of the allopathic system, and that they had, therefore, not only the professors of that system opposed to them, but also all those who had had that old system for so many years impressed upon them. He might also add, that their system ran counter to some of the strongest principles of human nature, because, rejecting all that had been before taught, and insisting on patience and self-denial, it could not fail to wound seriously the two strongest of all human passions, impatience and self-indulgence. They should not, therefore, be surprised, if they got somewhat roughly handled at the outset, but they should do all they could in boldly stating their own convictions, based, as they believe them to be, upon truth, and, at the same time, disregard those personal attacks which had hitherto defaced the works of the opponents of Homœopathy (hear). There was another cause



also, which he thought made it very necessary that an Association of this sort should be formed. It was, that there might be some body—some respectable body—which should be known by the public, and respected by them; that there should exist a body which, although perhaps not recognized by the royal and much agitated medical and chirurgical colleges of the country, would yet be recognized by the people, and in which the timid, though anxious inquirer after truth should be able to find a refuge, should his convictions incline him to adopt the doctrines and principles of Hahnemann (hear). He would not attempt to anticipate what they would in a very few minutes hear stated, in the Report which would be read to them, neither would he trespass on the province of those gentlemen who were so much better qualified than he was to address them on the subject, and would afterwards come forward, enlarging on the topics suggested by the Report. Before sitting down, however, he wished to be permitted to offer a single remark with regard to a work which had been published under the auspices of their Society, and which had emanated from the pen of one of the ablest and most accomplished members of the Association. He alluded to “Homœopathy: its Principle, Theory, and Practice,” by Mr. Sampson, a work of which it was not too much to say, that it had given a tone to the proceedings of the Association, and that it had given them a standing in the eyes of the public, which, without such a publication, it would require a very considerable time to attain (hear, and cheers). He would say no more, but having thus touched upon the preliminary matters which it was necessary to open to them, he would conclude by calling on Mr. Heurtley, their Honorary Secretary, to read the Report from the Committee, on their proceedings for the past year. (The noble Chairman resumed his seat amid loud applause.)

Mr. HEURTLEY, the Honorary Secretary, then read the following

#### REPORT.

The English Homœopathic Association was organized on the 7th of May, 1845, under the belief that a large body of persons in this country would be found willing and anxious, if opportunity were afforded them, to assist in disseminating a knowledge of Homœopathy, and in bringing its claims to the test of fair discussion. An Address was accordingly published, inviting all persons, without



distinction, to co-operate for this end ; and in which the chief objects of the Association were stated as follows, namely—

“ 1. To bring together the most active friends of Homœopathy, by means of annual general meetings, at which the progress and prospects of the science may be detailed.

“ 2. To publish treatises explanatory of the principles of the system, for distribution (gratuitously as far as possible) amongst the members and the public.

“ 3. To furnish the members with statistical reports of cases in the various Homœopathic Institutions, and with notices on all important points bearing on the progress of the cause.

“ 4. To promote the publication of a correct translation of the works of Hahnemann and others.

Immediately after the circulation of this Address, your Committee had the gratification to find that they had not been mistaken in their estimate regarding the numbers that would avail themselves of the proposal. In the course of a few weeks, more than *two hundred* members and subscribers had given in their names ; and from that time the increase has steadily continued up to the present period, the total number of members and subscribers, on the first of this month, being no less than 560.

One of the earliest points to which your Committee directed their attention, was the necessity which existed for some exposition of the Homœopathic doctrine, which, while it should be strictly scientific in its character, should yet be so lucid in its style and arrangement as to be adapted no less to the general, than to the medical, reader. With this view, it occurred to them to apply to one of their body, Mr. Sampson, already known as the author of a physiological work which had attained a wide celebrity, to furnish them with a treatise on the subject. Your Committee, aware of the constant claims on Mr. Sampson's time, limited their request to a pamphlet ; but, in the course of two or three months, that gentleman made a gift to the Association of the MSS. for an edition of 1000 copies of the comprehensive work which each of its members has since received, and which your Committee believe to have produced a remarkable effect on the public mind. Much as Homœopathy has hitherto been assailed by ridicule and abuse,

this work has never been alluded to by its opponents, except in terms of unequivocal respect.

The Members will be aware that, at the outset of the Association, it was resolved that its funds should be raised entirely by voluntary contributions, and by the payment of half-a-crown from each of its members, as an annual registration fee. This plan has proved completely successful, and your Committee are, therefore, enabled to report, that after having presented gratuitously, to each of the members, a copy of the work just mentioned (which has also been issued to the public at a price unusually low), and having also incurred considerable expense in the distribution of pamphlets, containing the address, &c., they have in hand at this moment, (reckoning 26*l.* to be received from their publisher,) a balance of 40*l.* Their statement of accounts has been duly audited, and may be inspected by any of the members, on application to the Honorary Secretary. In the list of donations will be found the name of the Right Hon. Lord Robert Grosvenor, as a donor of 5*l.*; and that of Sir Wilfrid Lawson, as the donor of a similar sum, sent after reading Mr. Sampson's work, with a request that he might be permitted to co-operate in so good a cause.

Another satisfactory point upon which your Committee have to remark, is the feeling with which the efforts of the Association have been met by the Homœopathists of other countries. From Italy they have received satisfactory and friendly communications, showing that the proceedings of the Association are regarded there with interest; from France they have received the names of Drs. Petros and Molin, the President and Honorary Secretary of the Homœopathic Society of Paris, to be enrolled amongst your members; while, from America, they have been favoured with the published testimony of the President of the Homœopathic Society of New York (numbering some of the most respected medical men of that State), to the high satisfaction with which the work published by the Association has been welcomed; together with an intimation that steps have been taken for its republication in that country.

Your Committee have further to report, that during the past month, a medical section, consisting of the professional members of the Association, has been formed, for the purpose of holding



periodical meetings, from the labours of which section your Committee anticipate the best results towards the practical advancement of the science.

The Members will also be glad to learn, that through the kind intervention of the Chevalier Bunsen, the Prussian Minister, a copy of Mr. Sampson's work has been handed to His Royal Highness Prince Albert, and that His Royal Highness has been pleased, in a very gratifying manner, to receive and to acknowledge the same.

From the foregoing statement it will be seen, that it has been the zealous endeavour of your Committee to carry out, by all possible means, the task entrusted to them; and it will also be seen that this endeavour has been rewarded with full success; a success, which they believe may chiefly be attributed to the unanimity which, from the origin of the Association down to the present time, has continued to prevail amongst them.

In conclusion, your Committee have the satisfaction to announce, that before the close of the current year, another work will be published by the Association, and presented to the members. It will contain papers of statistical value, together with articles of high interest in connexion with the advancement of Homœopathy.

Your Committee beg leave to report that the following members of their body go out of office in accordance with the rules of the Association, namely :—

Mr. GRIFFITH,

Mr. JOHNSTON,

Mr. ELSEY,

Mr. GEO. COLES,

Mr. STANSFELD,

Dr. HANSON,

and BARON DE SEPRES,

of whom the first six offer themselves for re-election.

Mr. R. BEAMISH, F.R.S., said he would take leave to propose the reception and adoption of that very lucid, comprehensive, and most gratifying Report.

Mr. W. H. ASHURST said, he rose to second the motion, and in doing so he could not avoid congratulating them on that very successful first meeting of their Society (Cheers). He was sure that it must be gratifying to all who were in the habit of watching societies in their origin and development, to see so full a meeting assembled on an occasion like the present. It was one of the



signs of the times that men—and women too—were beginning in this day and generation to take their affairs into their own hands, whenever they could ; or when they could not do so, and when they were obliged to discharge them by delegation, to look close into the conduct of those who were entrusted with them,—and it was peculiarly gratifying to perceive the course which that disposition had taken on this occasion. From his own recollection of public movements, he was induced to the impression that matters which particularly excited public attention were generally those of a political nature, or which contributed to popular excitement. The result, however, of teaching and experience, was, that men now went forward with milder efforts to accomplish their political objects ; while, at the same time, other matters of equal importance connected with their condition were beginning to claim their attention. To all who were interested in the improvement of science—and that embraced every son of Adam—to all who could think, and who were desirous for the welfare of their fellow-men, the necessity must be apparent of having a sound mind in a sound body—and he should congratulate them that their Association had this necessary evidence of healthful being. He trusted they would therefore go on and accomplish the good work they had begun, of educating the public generally in the particular science having reference to the public health. He was satisfied that it would be for the advantage of society if men in general were well acquainted with the principles of that science, and he was equally certain that nothing could be more useful in putting an end to quackery, and its results on the general practitioner, than the extension of such knowledge. He need not remind them that God acted, in the accomplishment of his blessings to man, through the agency of man, and it was therefore peculiarly incumbent on them, knowing, as they did, that all the good granted by the wise and beneficent Being who had called them into existence must be accomplished by their own efforts, to promote such societies as this—which strengthened science in its infancy and spread it abroad when it acquired maturity. He wished, as a non-medical man, to refer to the importance of those who, like himself, were non-medical, associating together to give stamina to those who did practice medicine as a profession, and who devoted their lives peculiarly to science. This was particularly necessary in the present

instance, because the medical men belonging to their body were subject to the imputation that they practised Homœopathy for their own interests—that they were quacks—and that they ought to be put down by those who were called general practitioners. When he saw an active, intelligent, zealous medical man placed in a position in which it was extremely difficult for the judge to subdue the advocate, and in which there was a tendency in the advocate to judge by the opinion of a chance combination of twelve men in a jury box—when he saw an organized system of persecution adopted as a mode of testing the truth of science, he felt as others felt with him—that it was necessary to come forward for the protection of men of science, so as to save them from being put down by prejudice, and by persons who were afraid to test the truth (hear). Let it not be supposed that on a subject like this a non-professional man would throw out imputations against an entire body of scientific and well-instructed men. He drew his inference from the well-known principle of human nature, as apparent among lawyers and every other profession, as well as among physicians, and by the fact that there was always to be found vested interests anxious to maintain things as they were, and to prevent a disturbance of existing errors. Under such circumstances it was that a society like this became necessary (hear). Having associated together for such a purpose, it became important that they should find amongst them those who could show to the world that they had not entered on their belief without thought and reflection, and that they were not destitute of capacity to state their views and give a reason for the faith that was within them (hear, hear). Having been asked to say a few words on the subject for which they had assembled, he felt that he could come forward as one who had suffered under the old system. He had been bled until he could not stand, and until he had to be carried about in a blanket; blistered, until he could not lie down, and dosed with physic and calomel until the doctors themselves came to the conclusion that it was useless to go further. But, as the meeting saw, he lived in spite of them. They had given him over, but he revived; and recollecting that time, and the state of poverty in which it left him, and his feelings at the idea of leaving his children behind him unprovided for, he felt, when asked to say a few words at that meeting, that it was a point of duty towards



his children and towards the Society with which he was connected, to do whatever he could in strengthening the bond of union that was amongst them. He was sure that there was not a gentleman present who would not feel that, under similar circumstances, he would be called upon to adopt a similar course (hear). They were all fully aware of the importance of the benefit conferred by Mr. Sampson's work, and he took credit to himself for being one of those who had induced that gentleman to come forward for such a purpose. He would not pretend to speak of that work on his own judgment alone, but he would go to those who were the opponents of Homœopathy, and refer to their estimation of its value (hear). He would go to those who were not disposed to give the best possible character to it, if truth and justice would enable them to withhold that character. And it would be found that even in those quarters it had commanded attention and respect, and that, despite professional jealousy of "lay" productions, the first Medical Review of the day had conceded an acknowledgment of its merits. The word "lay" brought to his mind the importance of having both professional and non-professional persons mixed up in their Association, because it always so happened, that when a science got into the hands of those whose peculiar study it was, it became a sealed book to the rest of the community, and there was no longer a desire to communicate its truths to the public at large. It became, so to speak, a technical society, and knowledge did not go forth from it for the enlightenment of the public generally. Such especially had been the case with medicine. He could not forget that Dr. Bailey, on retiring from practice, expressed a serious doubt whether he had done more good or harm by the medicine which he had administered in the course of his professional career. And when such was the state of the science, was it creditable to the profession that the philosopher should be hunted down and opposed who propounded a new theory, and who commenced his experiments by trying the effect of his medicine on himself? (hear) When he was a young man, he recollected saying, "I wish my doctor had to take the physic himself that he gives me" (laughter). He was therefore disposed to go to the man who first tested the efficacy of the remedies on himself, and on the members of his own family, and who then offered them with a knowledge thus acquired of the effect which they were calculated to produce (hear). When



suffering from the illness to which he had before alluded, his old apothecary, for he could not afford to procure any better professional aid, was in the habit of coming in every day, looking at him in a solemn manner, stretching forth his hand into the bed to feel his pulse, saying just the word “tongue,” as an indication that he should put out that organ ; and then, shaking his head very gravely, walking away with the announcement, “ I will send you a little something ;” and as certainly as the words were uttered, there came four bottles in the afternoon (laughter). He always considered it a very little dose if he got only three bottles. But when the new system came in, he had become wiser by experience, and he could then ask the doctor what was the effect which he wished a particular medicine to produce. The answer was, “ I expect it to produce such or such an effect ; I apply it to such or such a symptom.” There was at once a rational system by which a man could be judged, and it was in consequence of having found such a system that he was able then to stand before them as its advocate. Mr. Sampson, in undertaking his work, found a difficulty in collecting, without immense labour, the conflicting views which doctors of eminence had taken with regard to the treatment of particular diseases ; but in Dr. Craigie’s work published in 1840, on the Elements and Practice of Physic, these conflicting views were to a great extent collected together. Beginning with the letter A., and going down to the end of the alphabet, that writer found that what one doctor prescribed as beneficial, another stated to be absolutely destructive. When non-professional men saw such a state of things in the medical profession, could they avoid entertaining some doubts on the efficacy of the system ; and even if Homœopathy were doubtful, might not, under such circumstances, a hearing be asked in its favour (hear) ? When the professors of the old system called the homœopathic practitioners quacks, and those who believed in them, fools—surely it was time for them to get together and see what evidence they were able to give of their own sanity (hear). For his own part, he did not object to be cured through his imagination, if it was so. He would even do without the homœopathic doses, if he found one who would undertake to cure him without their aid, and by means of his imagination alone. He cared not about the means, provided the cure was effected ; but he always found that his imagination was not moved unless he took the proper

globule (hear). He felt Homœopathy to be necessary, because his imagination did not work without it, and that it did work with it. As there were so many gentlemen to come after him, he would not further trespass on their time. In conclusion, he would express his gratification at seeing such an attendance at their first meeting, and especially at beholding so many ladies among them, because he felt that God and Nature had in a peculiar manner entrusted the character of man to their instruction. He felt that the simple principle of Homœopathy which Hahnemann had introduced, was one of the grandest social discoveries that had ever been made, and one of the greatest causes of congratulation which it was possible they could entertain. He had great pleasure in seconding the adoption of the Report; and he would add, that he thought they had every reason to feel grateful to those who had, during the last year, conducted with so much success what he hoped the meeting would not think him wrong in calling their holy cause (loud cheers).

The Report was then received.

Mr. SAMPSON, who was received with loud applause, then delivered an address; upon the conclusion of which,

Dr. EPPS said, he came forward with very great pleasure to move the adoption of that address, the first, he believed, that had emanated from a Homœopathic Society. Had it been stated to him two or three years ago, that it was possible to realise so large and gratifying a meeting as that which he now saw, he should have regarded it as an impossibility. It was also a fact for congratulation that they had heard a Report just read, which he was convinced must give satisfaction to every one interested in the progress of Homœopathy (hear and cheers). They had, however, considerable difficulties to contend against. They could not shut their eyes to the fact, that, though they viewed themselves as orthodox in medical knowledge, they were regarded by the mass of mankind as heterodox. They should bear in mind that they were as yet but a little body, and they should take care that every step they took was a step forward, and one which gave to their position additional strength. He thought, therefore, that the address which had been just read was one of the highest importance, as it demonstrated the proposition, that Homœopathy stood on a species of argument which no power could by possibility shake (hear).



He believed they should be, all of them, able to give a reason for the faith which they held, and be able to repel the charges of quackery, which were made against them. He had himself long felt the truth of Homœopathy. For nearly seven years he had practised this invaluable system, and he felt that in the possession of it he held a power given him by the Creator, as certain and as immutable as that of gravitation. And as under the law which Newton made known, the house erected by man would stand against the wind and the tempest, so was he satisfied that under the law of Hahnemann, they had a system which would stand with equal firmness against every assault that could be made upon it. It was quite clear to him that the Association was in a condition to take a most important stand in carrying out this great discovery. They had been, it was true, only a year in existence, but that year had been peculiarly fruitful, not only from the testimony which had been given in favour of their principles, and which he regarded as having been of the utmost importance, but from the views which had been expressed by the old system practitioners, with regard to the old system practice, a few of which he intended bringing under the notice of the meeting. The facts which he would mention were calculated to show that Allopathy was nothing more than a sinking vessel, out of which all thinking men would make haste to flee. And however the partizans of that old system might describe Homœopathy as a raft to ride upon, still it was clear from the language used by some of the editors of medical periodicals, that the writers of those very articles would be glad to get out of a sinking vessel, even upon a raft. Homœopathy was, however, not a raft, but a beautiful vessel, with its sails filled, and in full and triumphant progress bearing healing to the nations (cheers). He felt gratified beyond expression at beholding so large an assemblage present. It showed that they were not ashamed of this bantling, as it was called, which had been sent over to them from Germany. He did not think, however, that they need be ashamed of anything coming from that country (hear). But they had among themselves men capable of judging, and who, judging, were willing to declare that they regarded Homœopathy as a truth (hear and cheers). But however that might be, it would, perhaps, be somewhat advantageous to refer briefly to some of the statements put forward by their opponents in regard to their own



system, as he thought by doing so, he would be furnishing one of the best and strongest arguments in favour of Homœopathy, in presenting to them a view of the wretched state in which medical science now existed (hear). In doing so he could not but feel ashamed, when he thought of the transgressions of which he had been himself guilty while he remained attached to the old system, and when he traced the progress of death in so many persons who had been under his care, and who, had he then known the principles of Homœopathy, would, he doubted not, now have been living (hear). He could not but feel how strange it was, as Mr. Sampson had remarked, that men of kindly feeling, who were dear to them in all the relations of life, should still be actually so prejudiced as to remain attached to a system of so imperfect a kind, while so perfect a one was presented to them (hear). He had before him the anniversary address delivered by Dr. Chambers, Physician to the Queen, before the Royal Medical and Chirurgical Society, on the 2nd of March, in the present year. Dr. Chambers, in noticing the losses the Society had experienced in the past year, thus proceeds:—

“Of those who have earned the melancholy right to stand in the obituary of the year, I will name first, Dr. Robert Williams, to whom I feel myself bound by the ties of early professional friendship, as well as by those of common academical education. After the usual scholastic course, he was sent to Trinity College, Cambridge, where he was known, throughout his academic career, to be one who was highly cultivated and accomplished, given entirely to literary pursuits, and cherished by the most distinguished of his contemporaries, many of whom have since filled high stations in the service of their country.

“After graduating in physie, he betook himself to the medical schools of this metropolis, addicting himself chiefly to the opportunities of professional improvement afforded by St. Bartholomew’s Hospital; and he subsequently became one of the physicians to St. Thomas’s, which office he held till his death. To the duties of this office were added those of Lecturer on the Theory and Practice of Medicine. These duties he continued to execute with great zeal, until the germs of the disease, which has now deprived us of him, began to interfere with his activity, and to blunt the edge of his energies.”

And this physician, Dr. Chambers testifies, was not idle in the research of the virtues of medicines; so far from this, “he had early imbibed a strong opinion in favour of the efficacy of specifics in the cure of disease; so that he was always more or less engaged

in seeking them and applying them in his practice, and he was sanguine in the belief that in good time he should discover specific remedies for many maladies which are now considered irremediable, and that even phthisis pulmonalis itself would bow its head to the power of some agent derived from the animal, mineral, or vegetable kingdom."

"In the search after specifics for the alleviation of human suffering, I must not omit to say, that in one instance, at least, he was eminently successful—I mean in the investigation of the uses of the iodide of potassium in cachectic diseases, particularly those in which the bones and periosteum are the seats of swelling and pain. These he showed to be under the peculiar influence of this powerful agent, with a degree of clearness and fidelity which have left little more to be said on the subject."

Most of them must have observed in passing over London Bridge, the large hospital of St. Thomas, where Dr. Williams must have seen thousands of human beings suffering from disease, and have watched the application of remedial measures upon them. Now, what was the opinion which he had formed after his long experience? Dr. Chambers went on to say—

"It will readily be believed, that a mind of this enthusiastic cast was not exactly fitted for the dull and often repulsive realities of the study and practice of medicine; perhaps, however, I ought not to say, the study of the science, for I believe he had never been deficient in his application to the pursuit of medicine as a science, as was sufficiently evinced by his elaborate work on the *Elements of Medicine*; but his mind was not, I think, calculated for prosecuting its practice with success. *He had, in truth, little faith in physic.*"

That eminent man, after an experience of nearly thirty years in medicine, concluded his life, by having "in truth, little faith in physic." Again, in the *Transactions of the Provincial Medical and Surgical Association*, vol. xiv. 1846, Dr. Cowan presents, in his numerical report on the diseases in the district to which that report refers, the following conclusion:—

"From the extensive comparative investigations of Mr. Watt, it seems that the deaths by various diseases are nearly identical at the same age, and that whatever the total amount of deaths by each disease may be, the proportion which the deaths, falling at certain periods of life, bear to the whole deaths of these respective diseases, remains the same.

"This interesting law proves the existence of *general influences* regu-



lating the life and health of the community, however variously expressed by the greater or less prevalence of particular complaints, and also indicates how difficult must be the correct solution of a therapeutic problem, where agents *other than those* we are employing are so materially influencing the result. In fact, the whole philosophy of medicine can be very imperfectly apprehended by a being so limited in capacity and duration as man; and a juster estimate of the vast extent and difficulty of the inquiry would tend both to repress much hasty and presumptuous generalization, and establish a *juster* estimate of the true limits of human instrumentality."

The simple idea which Dr. Cowan wished to convey was this, that notwithstanding all the skill and exertions of the physician, the mortality among society is still the same as ever it was, and that notwithstanding all the experience of medical practice, people still die in just the same ratio as before. He goes on,

"As science in its widest sense really advances, will the specific power of drugs be less and less admitted, while the physician's claims to respect and confidence will be found to rest far more upon his practical acquaintance with, and power of adjusting, those general conditions which are adverse or favourable to health, than upon his supposed familiarity with agents *directly adapted* to the cure of disease."

So that Dr. Cowan comes to the conclusion, that medicine has little or nothing to do with the matter, and that all the utility the physician can be of is, in looking after the general conditions of the people necessary to preserve health, such as sewerage, drainage, and so forth (hear). But that is not all. Dr. Forbes, in the *British and Foreign Medical Review* for 1846, uses this language.

"Who among us, in fact, of any considerable experience, and who has thought somewhat, as well as prescribed, but is ready to admit, that in a large proportion of the cases he treats, whether his practice in individual instances be directed by precept and example, by theory, by observation, by experience, by habit, by accident, or by whatsoever principle of action, he has no positive proof, or rather, no proof whatever, often, indeed, very little probability, that the *remedies* administered by him exert *any beneficial* influence over the disease? We often may hope, and frequently believe, and sometimes feel confident, that we do good even in this class of cases; but the honest philosophical thinker, the experienced scientific observer, will hesitate, even in the best of cases, ere he commit himself by the positive assertion that the good has been done by him.

"Has Dr. Latham," it is asked, 'ever seen patients affected with severe acute rheumatism sent forth from the hospital in a state of (to their feelings)



complete restoration, which patients had nevertheless undergone no treatment but that signified by abstinence, the free use of diluents, and the occasional administration of a gentle laxative? Probably he has not. We have. And we confess that such sights have shaken our faith.’”

He recollected that, when he was a medical student, they were told that, in such cases the patient should be bled as long as the blood had a buffy appearance, and that if the appearance still continued, the direction was “Bleed him again” (hear). Thousands had been bled to death by students obeying such injunctions, but it was now admitted that the same appearance was presented in a state of health (hear). There could be no question but that Dr. Forbes was a man of clear understanding, and it was to be hoped that he would soon come to see the entire truth of their doctrine. In another work which he had noticed lately, the *Medical Gazette* for March, 1838, Dr. Clutterbuck, speaking of blood-letting, which, perhaps, might be his hobby, has these remarks:—

“It is no small commendation of blood-letting, in comparison with other means of cure, that it tends, when judiciously employed, to supersede, and render unnecessary, a vast heap of drugs, which are often worse than useless; seldom effecting the purpose for which they are administered, and which by no means merit the implicit confidence placed in them by a credulous public, who, if they knew the vast proportion of instances in which *diseases subside spontaneously*, without the aid of medicine, would be less disposed than at present to yield their confidence to ignorant pretenders to the art. The great and crying evil of the present day is what I would denominate supermedication, an overweening fondness for, and an unreasonable belief in the power of drugs—improperly termed ‘medicines’—many of which, by their deleterious properties (for we have forced into the service of late the whole tribe of poisons, from arsenic to prussic acid), interrupt the *natural* course of diseases, so as to make it impossible, in many cases, to distinguish between the effects of the medicine and those of the disease itself.”

Another medical man, of considerable talent, who had lately died, Dr. Fergusson, thus spoke of fever, after a long residence and extensive practice, in the West Indies, in America, in the Peninsular War, and he believed in India.

“The term fever is as mysterious as it is comprehensive; it is, in a great degree, peculiar to the human race, and never, as an idiopathic disease, affects the lower animals. The uncivilized man appears to possess, to a certain extent, an exemption; for the Negro tribes feel little of malarious fever, and the Indian races are far less subject to it than the European. \* \* \* Have

we any safeguard? None, but in the good keeping, good condition, physical and moral, of the troops: no remedy after the disease is established, none whatever in the way of physic; for the best physician that ever existed will lose more patients than the most ignorant hospital mate, if he neglects the precautions of discipline and cleanliness; and if both be on a par in this respect, the event will, in nine cases out of ten, be precisely the same. Hence it appears that physic does nothing, and has done nothing towards establishing a better mode of treatment since the days of Hippocrates."

But, perhaps, the most extraordinary testimony of all, was that given by Magendie, the chief physician of the Hotel Dieu in Paris, and who, as such, must have had, perhaps, greater experience than any man living. Addressing his pupils, he says

"Medicine can only exist but inasmuch as patients have faith in it, and claim its assistance. It is not by theories that it lives, but by clients."

He adds:—

"Listen to those whom you meet with in society, and you will be surprised to hear of the wonderful cures which Homœopathy has performed. Moreover, we must not deny that many patients have recovered their health in a most un hoped-for manner while under Homœopathic treatment. This brings us back to a question which I have often raised, and which I have endeavoured to elucidate by experiments for the last ten years—namely, *what is the influence of treatment* on the progress of disease?"

"In hospitals, as well as in private practice, we must first take into consideration the influence on the mind of the patient. Now there can be no doubt but that a patient who takes a medicine experiences immediate benefit, from the *conviction* that it will favourably modify his disease. If this favourable result takes place, what has been the real share of the medicinal substance administered? Medical men are always inclined to attribute the cure of the disease they treat to the means which they have employed; but recollect that disease generally follows its course, without being influenced by the medication employed against it."

He then makes the following astounding statement, at once showing the perfect uncertainty of *old-system* medicine:—

"These reflections explain at once the cures of which Homœopathy is so proud. Homœopathy, instead of bleeding a patient, will place gravely on his tongue a globule of aconite, which he will swallow with confidence and faith. You then see the disease improve. But it would have improved just as well without globules, provided some singular operation had struck the imagination of the patient.

"What I state respecting medicinal substances is equally applicable to



bleeding. A patient is seized with the symptoms to which the term inflammatory has been applied, and asks to be bled, believing that the loss of blood will cure him. You open a vein, and the abstraction of a certain quantity of the vital fluid is followed by an amelioration of the symptoms. But take care how you interpret the fact: the improvement may be owing to the *moral* effect produced, more than to the venesection. I will mention as a proof what I have often observed in my wards at the Hôtel Dieu. A patient labouring under acute disease, pneumonia for instance, enters the hospital, believing firmly that he ought to be bled; I bleed him, but merely to the extent of two or three ounces, too small a quantity for the circulation to be in the least influenced by its abstraction. Nevertheless, the patient becomes more calm, and says he is better. A mere trial of bleeding will thus often suffice to arrest the progress of a disease which, under another physician, would be treated by abundant depletion. For more than ten years I have not found it necessary to have recourse to *copious bleeding*; in other words, I have rather endeavoured to act on the mind of the patient than on the circulation, and I have no hesitation in asserting that my practice has not been the less successful. Indeed, were I to tell you my mind entirely, I should say, that it is more especially in the hospitals, in which the most active treatment is adopted, that the *mortality* is the *most considerable*."

This was not addressed to the public, but to the students of medicine. It would not do to let the public behind the scenes in that manner (laughter). He had culled these few extracts from the medical periodicals, to show the miserable state in which the practice of physic still existed. He had shown Dr. Chambers stating of Dr. Williams that he had little faith in physic. He had shown Dr. Cowan to be of precisely the same opinion. He had shown Dr. Forbes stating that diseases got well of themselves, and that "the remedies administered exert no beneficial influence over the disease." He had shown Dr. Clutterbuck and Dr. Fergusson to be of the same way of thinking; and he had shown Magendie to assert, that bleeding, that is, an abstraction of the vital fluid, does good, only because it acts on the imagination (hear and cheers). Now, one would suppose, that in such a state of things the old system was adhered to by practitioners, only because they were ashamed to acknowledge their errors. But, at the same time, for men to throw stones who lived in glass-houses, was to him one of the most unaccountable things imaginable (hear). After showing them the miserable state of the old system, it was gratifying to think that as Homœopathists they could at least produce something better. They could bring certainty where uncertainty before existed, and produce a law where there was before no law. They



could prove that the Creator had not left the wide empire of remedial agents without order—that he had not left disease to be relieved by chance, but that he had, on the contrary, actually fixed an invariable relation between the diseased state and the remedy which was calculated to heal it. They would not, therefore, continue, with such a prospect before them, longer under the old system. They were determined to leave that venerable upas tree, under the shade of which medical men delighted still to shelter themselves, though its influence caused their unfortunate patients to perish. It was true the tree was old, and moss-grown, but that would not reconcile them to spare it. They had succeeded in getting a better state of things for themselves, and they should do all they could to extend the same advantages to others. They had, it was true, much to contend against. They had a mighty foe in the scepticism of medical men, but they would take infidelity by the hand of science into the region of belief. The Association was, it was true, as yet but a little body, but with such strong faith in their own cause, they might be sure to come from the conflict victorious. They were opposed by an unlimited number of men, that reminded one almost of the armies of Xerxes; but it should not be forgotten how these myriads had been stopped and forced back by three hundred men (cheers). He had no doubt, but that if they showed the same courage, their Association would be also chronicled in history, and that, perhaps, in the year 2846, the anniversary of that meeting would be celebrated (cheers). They had inscribed on their banner, *Similia similibus curantur*, and fighting under that, they might dare all things. It was to him a source of continual gratitude that Homœopathy had been bestowed upon him. It was a truth, the want of which he had felt all his life; but of which he was ignorant until Hahnemann made it known. He had to thank them for listening so long to his remarks, but he felt it to be a duty which he owed to that glorious truth, the cause of which they were assembled to advance, to assist in the great work, knowing as he did, that they were destroying the power of infidelity, and giving to quackery its final exit (loud applause).

Dr. CURIE said, every effect—everything which took place in the world—was produced under certain laws. If a hair fell from the head of any one who heard him, it was in consequence of a

law of nature. It was not, therefore, too much for them to think that the healing art also was, or ought to be, regulated by similar laws. Heretofore, until the appearance of Hahnemann, that law, it was true, was not known; but until the time of Newton, the law of gravitation was also unknown. And if Newton's discovery of the great law of gravitation was said to be owing to a trivial accident, so also had Hahnemann, in his researches in science, discovered his law of the healing art almost by accident. They knew as well as he did what that law was, as framed by its great discoverer in the famous sentence, *Similia similibus curantur* (hear). This law not only applied to the relief of the individual man from disease, but it was also perfectly applicable to society at large, when any mischief or cause of disturbance arose in it. He would give an illustration of such being the case. Supposing that a town were invaded by barbarians, the invading party would, perhaps, in the first instance, set fire to some houses, and kill the persons whom they would meet in the street, but the cries of those who would be attacked and destroyed, would have the effect of arousing the public feeling and the public strength, and the enemy would then be quickly driven back. The same was precisely the case in the human system. When the system was attacked by disease, that very attack had the effect of causing the system to set forth its curative power until health and harmony were restored (hear). If he might be permitted to give another instance, he would say that their Association, formed to support Homœopathy, had been created by that very law of Homœopathy itself. An attack had been made upon the principles of Homœopathy, apparently in jest, but really of a serious nature, about a year ago. That attack excited the feelings of a number of the friends of Homœopathy. The exertions which characterized their committee were called forth, an appeal was made to the public, and the formation of this society was the consequence (cheers). But they should not forget, that if they remained perfectly calm and quiescent, or did not continue to work as they had begun, their state would sooner or later become morbid. They could not remain still. Motion was the sign of life, and that sign they should resolve upon showing without relaxation. He was so impressed with the importance of the view which he had been urging upon them, that he had come that evening prepared



with a proposition which would carry this view practically into effect. It was for the establishment of a large institution, to which all the medical members of the Association would belong, and where they could practise in unity (cheers). He certainly admired much and sincerely the Work which had been written by Mr. Sampson, but still he thought it was not enough for them to reason. They should practise if they wished the conviction raised by their reasoning to be permanent (hear). Though they had, at present, several Homœopathic Dispensaries in London, still they had not the same power which a large institution, under the care of a great number of medical men, would have. Even the practitioner would have a most important advantage in being afforded the assistance of other medical men, instead of being left to act on his own responsibility. And if it were advantageous to the physician to have such an establishment, it would be still more advantageous to the patient; who, if he had faith in his physician, would have still more faith, when he saw two or three acting together. It would also have a great effect upon the public, who would regard Homœopathy in a new light, when they saw several thousands of persons going forth healed from an institution presided over by a body of practitioners. They were already a very powerful Association, and he doubted whether any other system of medicine could bring together six hundred advocates; but he thought they ought to endeavour still further to increase their numbers, and that each one among them should exert himself or herself to bring at least two other persons to the Association, during the ensuing year, so that at the next meeting they might still proudly point to their united force (cheers):

Captain MACONOCHE, R.N., K.H., moved the re-election of the officers of the Association for the past year. He was sure he need do nothing more than mention the purport of the resolution which he had to propose, to insure its being carried unanimously (hear).

The resolution was put from the chair, and agreed to amid loud applause.

Mr. LEAF said, he came forward for the purpose of proposing a vote of thanks to their excellent and indefatigable Honorary Secretary, Mr. Heurtley (cheers). In doing so, he trusted that he would be permitted to make a few remarks on that interesting, and, to him,



most gratifying occasion. It was needless for him to state that he had been one of the earliest disciples of Homœopathy, and that from the day he first became acquainted with its principles, he had unflinchingly endeavoured to propagate them—and that, too, at a time when the believer in the system was spoken of as a madman or a fool, and the practitioner as a charlatan and a knave. They might, therefore, imagine with what pleasure he beheld so large an assemblage of active supporters at that, the first meeting of the Association (hear and cheers). He congratulated them most sincerely at the high position which they had already attained—at their augmenting numbers and their increasing influence, and at the exhibition of a power in their Society which promised to become a mighty and permanent engine. When he saw enrolled among its members men eminent for their high station, talents, and attainments—when he saw that the Association itself was based on sound and enlightened principles, and directed by a committee, intelligent, active, and zealous—he could not bring himself to doubt, for a moment, of their ultimate complete success (hear.) The principle of Homœopathy was not a mere abstract question, to be assented to as an abstract truth, it was a great practical truth, and it was in its practical application that all its value consisted. It was, therefore, with unfeigned pleasure that he heard his friend Dr. Curie's proposal for the establishment of an institution on a broad and comprehensive scale, in which all the medical members of the Association would be eligible to be elected as officers. The proposition had his hearty concurrence, and his unequivocal support; and if the institution should be established on proper, sound, and liberal principles, he felt that he could promise them that the establishment in Hanover Square, which contained already twenty-four beds, and every requisite for the admission of patients, would be placed at the entire disposal of the Committee (cheers). It was also his intention to contribute annually to the funds of that institution, and to do whatever lay in his power to induce others to exert themselves in a similar manner. He trusted that the proposed institution would one day become the greatest hospital, as well as the first Homœopathic medical school in the world; and that it would be such as to do honour to the revered name of Hahnemann. He would now proceed to discharge the gratifying duty for which he arose, namely to propose

the thanks of the Association to their excellent Honorary Secretary, his friend, Mr. Heurtley, for his gratuitous, but indefatigable, exertions in the advancement of their interests. Mr. Heurtley's heart was with their cause, and he spared neither time nor labour to advance it (hear). He felt satisfied that much of their success was owing to that gentleman's exertions, and in extending their warmest thanks to him, they could but ill repay him for all that he had done for them. By showing, however, that they appreciated the great value of his services, they would pay a compliment so well deserved, that it would, no doubt, be gratifying to Mr. Heurtley; and he trusted, therefore, that he would accept all they had to offer, which was, their sincerest and most hearty thanks.

The motion was carried amidst loud and general applause.

Mr. HEURTLEY begged to return his most sincere and respectful acknowledgments to the mover and the seconder of the resolution, for the manner in which it had been brought forward, as well as to his Lordship and the meeting for the kindness with which they had so emphatically confirmed it. The duties of his office had certainly been laborious during the past year, but still he could assure the Association that his labours had been performed cheerfully, and that, no matter how much they might increase during the year which was now commencing, there was, on his part, the same readiness to undertake them, and a determination not to flinch under their pressure (cheers). He had only to add, that he felt amply repaid for any trouble he might have undergone, when he looked upon the assemblage before him, and in perceiving that the Association did not think that their interests had suffered in his hands (cheers).

Mr. STANSFELD said, he had to appeal from the chair to the meeting, and in doing so it might be easily guessed that his object was to call upon them to join with him in expressing their thanks to their President, for his kindness in taking the chair on that occasion (hear and cheers). He was sure they would all join in an expression of their feelings of gratitude to Lord Robert Grosvenor, for coming forward as he had done. They were indebted to him for his presence there—for the sentiments which they had heard from him, and still more for the sanction which his lofty name and position gave to their body, and to the proceedings of the night (hear and cheers). He would not be guilty of ex-



hibiting such a want of taste as to expatiate in his Lordship's presence on the great extent of his services; and would therefore say, let each one who heard him join in the expression of their thanks, according to the sense which each felt of what was due.

Mr. SIDNEY HAWKES said, he had very great pleasure in seconding the vote of thanks to their noble Chairman. It gave him no little gratification to be allowed that opportunity of bearing his testimony to the invariably kind way in which his Lordship acceded to the demands made upon him for his support, whenever occasions like the present occurred.

The motion was carried by acclamation.

The CHAIRMAN came forward amid loud cheers, and said, that in the course of the very able and interesting address which Mr. Sampson had read to them that evening, they were told that they ought to consider not only the magnitude of the task which they had undertaken, but their own fitness to carry it into effect. Now, he confessed, that when he undertook to preside at that meeting, and when he considered the magnitude of the object at stake, and his own unfitness for aiding in it, he felt no slight apprehension as to the manner in which they would deem him to have performed his duty. But he was a good deal reassured when, not long afterwards, he heard his honourable friend, Mr. Wakley, compared to Xerxes, and himself to Leonidas (hear, and laughter). He always thought that Leonidas had fought with too great odds against him, in having only 300 supporters, and he felt that he was not required to combat at so great a disadvantage as his great predecessor in that celebrated encounter, since he had already twice as many devoted friends to assist him. Notwithstanding all that had been said by the gentlemen who had proposed and seconded the resolution, he could not but regret that they had not, for their president, one whose scientific attainments would give greater weight to their proceedings. But though his scientific knowledge was not such as to allow him to speak dogmatically on the question which they had met to advance, still he trusted that it would be supposed he had been selected from the popular knowledge of his character, and from a belief that he was anxious that scientific subjects, when started, should have an impartial trial, and that generally the cause of truth should be as far as possible made known (cheers). He also hoped that another reason which guided them in their



choice of president was, the consciousness that his character did stand so far well with the public, that it was generally believed he would not lend his name to anything which was not capable of bearing the strictest and the most rigorous investigation, not only as to its truth, but as to the perfect honesty of the manner in which it was carried forth (hear). It would be unpardonable in him were he to trespass for more than a moment upon them. He should say, however, before sitting down, that he had listened with admiration to the addresses that had been delivered to them. He came there to learn, and he confessed he had learned a great deal. Both Mr. Ashurst and Mr. Sampson had touched upon one topic, upon which he would wish to offer a single remark—namely, the propriety of non-professional persons mixing themselves up with a question of that nature. He confessed that he thought the objection to their doing so, wholly destitute of foundation. After the melancholy results which had been exhibited to them under the old system, of having these bodies composed purely and exclusively of professional men, he could not help feeling that if the only results which followed from such a system of exclusiveness were such as they had heard, that the sooner it was got rid of the better (hear, hear). He agreed with Mr. Ashurst, that when such meetings were confined to professional persons, they became too much of a technical character, and the subject which they were meant to promote, was soon involved in mystery, such as was so graphically described by Dr. Forbes, in an extract which he would beg to read to them. It was in the 41st number of the *British and Foreign Medical Review*, and was as follows:

“The truth as to the uncertainty of practical medicine generally, and the utter insufficiency of the ordinary evidence to establish the efficacy of many of our remedies, has been almost always attained to by philosophical physicians of experience in the course of long practice, and has resulted, in general, in a mild, tentative, or expectant mode of practice in their old age, whatever may have been the vigorous or heroic doings of their youth. Who among us, in fact, of any considerable experience, and who has thought somewhat as well as prescribed, but is ready to admit that,—in a large proportion of the cases he treats, whether his practice in individual instances be directed by precept and example, by theory, by observation, by experience, by habit, by accident, or by whatsoever principle of action,—he has no positive proof, or rather no proof whatever, often, indeed, very little probability, that the remedies administered by him exert any beneficial influence over the disease?”

If such were indeed the case, and if such were the views of a medical man, after a long life devoted to what he called "heroic doings," but what he (the Chairman) would call quackery (hear, hear), he thought the system could not be sound which still left them only in a state of expectation of arriving at a more desirable state of things. They had all heard of the rustic who sat by the side of a river, watching until the stream would run by, and he thought the lines of the poet on the subject applicable, not so much to the rustic, as to the allopathic medical practitioner.

"Rusticus expectat dum defluat amnis, at ille  
Labitur, et labetur in omne volubilis ævum.

He had only, in conclusion, to thank them, which he did most sincerely, for the vote which they had so warmly come to towards him (loud cheers).

The meeting then separated.

















